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The Editors
BISHOPS AT WORK

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HOMOSEXUALITY

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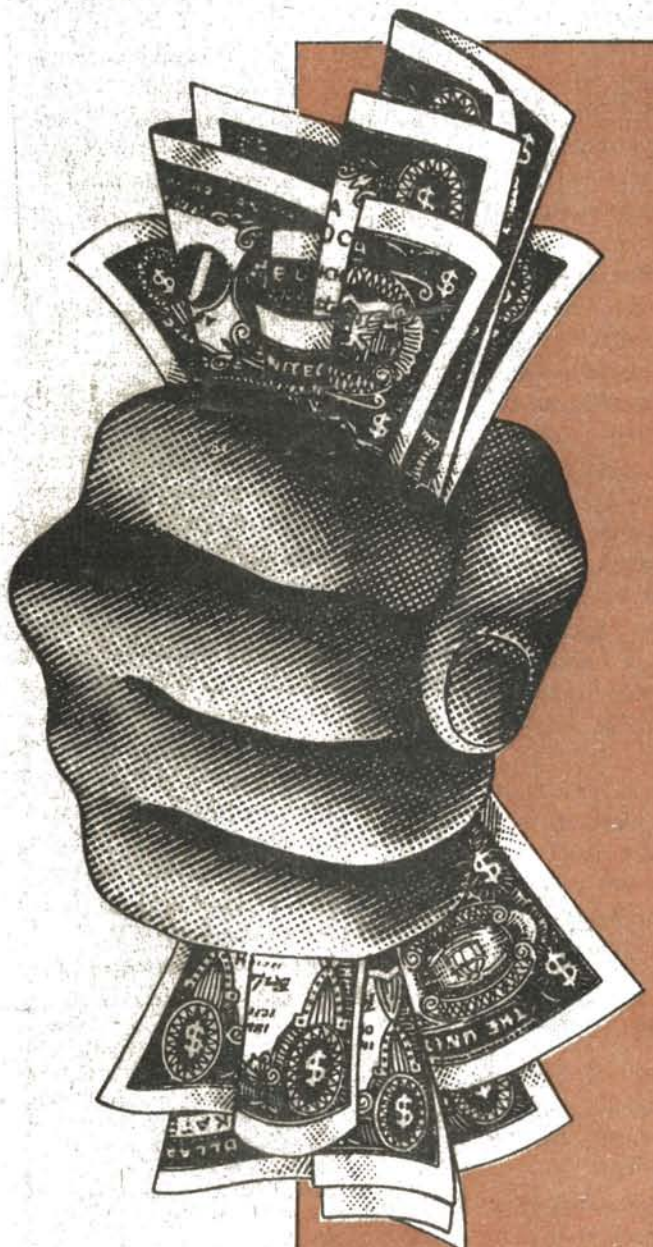

AFTER THE PASTORAL
THE DISCUSSION IS YET TO BEGIN
R. BRUCE DOUGLASS
WILLIAM J. GOULD, JR.

GROWING UP ON THE WEST BANK
THOMAS M. RICKS

Critics' Christmas Choices: Nina King • Frank Burch Brown • Bernard McGinn • Eliot Janeway • Rosemary Deen • Jerome Rothenberg • Anne E. Patrick • Peter Steinfels • John F. Haught • Colleen C

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Correspondence

Christians & Jews

Munich, W.Ge.

To the Editors: The responses by Rabbi Baker and Judith Banki [October 10] to my contribution "The Vatican, Israel, and 'holy Zion' " [September 26[seem to indicate that the dialogue between religions, as conducted by representatives of the respective institutions or organizations, gets severely disturbed by the intervention of an individual who feels called upon to be critical out of loyalty to his tradition. In contrast to the official whose mandate is either of divine or human origin, which implies an obligation to defend a doctrine or a policy, the individual, not bound to institutional or organizational policies and only subject to his own conscience, is of course freer to err and also freer to explore new paths to truth.

The conflict between the two positions, official and personal, is reflected in classical literature by the fate of Socrates or by Dostoyevski's tale of the "Grand Inquisitor." In today's world we find it both in Judaism and in the Catholic church regardless of their many differences in outlook and structure. On the Jewish side of the spectrum, I see three kinds of individuals having difficulties with organized Judaism. There is the individual who chooses not to agree with the prevailing Zionist ideology. There are, furthermore, those who feel repelled by the self-righteousness of some Jewish leaders. And there are, finally, those who, like this writer, have chosen, by living in Germany, to confront the Nazi past on their own. Unable, like anybody else, to comprehend the nature of radical evil, members of this latter group are willing to live with and for those who believe hope to be an ethical principle.

I am convinced that, at all times, institutions envisaging continuity and individuals standing for spontaneity must struggle honestly to find new ways of accommodation for their mutual benefit. Otherwise, the attempts at dialogue among different cultures and religions will be confined to a ritual exchange of official views by official representatives. The precariousness of such a "dialogue" is demonstrated by the tone of the reactions (much more so than by the arguments) of the Jewish respondents to my remarks.

Rabbi Baker regards my views as engendering "only further misunderstanding and distrust," Judith Banki as having no other effect than "bringing Catholics and Jews together in mutual irritation at his tone of moral superiority toward both." Rabbi Baker calls my characterization of the relationship of the State of Israel and the Jewish diaspora, which I expressed in the terminology of such German-Jewish thinkers as Hannah Arendt or Franz Rosenzweig, "untrue and insulting." Judith Banki, finally, furnishes proof of the impact of ideological thinking on an organization-person by reformulating what I had said in such a way as to fit the Manichean image of the (self-)righteous and the damned. I wrote: "Certainly, the fact that a great many diaspora-Jews closed their eyes to the treatment of Palestinians at the hands of Israeli authorities precludes any claim of moral superiority." Judith Banki writes: "Finally, I am sickened by Friedmann's comparison between Israeli authorities' treatment of Palestinians and the fate of the Jews in Holocaust . . . The comparison is obscene."

Shouldn't we have the courage to try to deal, Catholic and Jews together, with the tensions between institutional doctrines and individual opinions as a precondition to a true dialogue between our religious traditions? F.G. FRIEDMANN

A titillating fact

Port Burwell, Ontario

To the Editors: Jane Redmont's response [October 10] to F.G. Friedmann's article ["The Vatican, Israel, & 'holy Zion,' " September 26] contains one rather large historical whopper. She mentions that, in her interviews of women for a forthcoming book, "except for the youngest among them, these women were raised on *extra ecclesiam nulla salus* (outside the church there is no salvation.)" It makes me feel quite young, even though I went to school in the 1940s. No one was raised with that; what we were raised with was the titillating fact that Father Feeny of Boston had been excommunicated for a literal interpretation of that precise phrase. We were also raised with concepts of "baptism by desire" and "blood" which were at least faint precursors of Rahner's famous "anonymous Christian" and later, more radical interpretations of the interaction of grace and the human condition. The Catholic church was, and still is, quite smug in many ways; but compared to a lot of fundamentalist positions today, it was, and is, light years ahead about who's in and who's out with God. (Another comforting pre-Vatican II teaching: *Nobody* knows.) SISTER ANNE LONERGAN

The author replies:

To the Editors: I am well aware of Father Feeny's excommunication, and of the fact that even before Vatican II, there were glimmers of ecumenical and interreligious understanding in Catholic teaching. Despite this fact, it remains true that many Catholics were never aware of this during the course of their formal religious education. I specifically asked the women I interviewed what they were taught about other faiths; and even the ones who are now in their thirties and forties told stories of sisters and priests teaching them that non-Catholics "went to hell." Often this teaching was mitigated by that of a non-Catholic parent who, when the child came running home with the question "does this mean Daddy

(Continued on page 670)

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'THE SEARCH FOR A JUST ECONOMY'

SOME THINGS just grow on you, and one of them, apparently, is the Catholic bishops' pastoral letter, *Economic Justice for All: Catholic Social Teaching and the U.S. Economy*. Two years ago, the first draft of the pastoral was unveiled amidst heated controversy. With each successive draft from the committee headed by Archbishop Rembert G. Weakland, and despite each successive gust from assorted critics right and left (mostly right), the consensus has grown stronger. On the last day of their recent Washington meeting, the bishops passed the completed document. The vote was 225-9, what you'd call a winning margin. The hierarchy may be divided on other issues; on this one, there is obviously a lot of common ground between "liberals" and "conservatives." And why not? Had the pope himself written the document, it would probably only have been stronger in terms of the demands it put upon the American economy to focus and share its tremendous creative capacities.

Are the bishops serious about the statement they've so publicly and painstakingly put together? One indication that they are, is explicitly economic. They have allocated more than a half million dollars for spreading and implementing the pastoral's message during the next three years. That is the commitment of the U.S. Catholic Conference. Individual dioceses, parishes, religious orders, universities, and Catholic organizations are free to mount their own efforts, and one hopes they will.

The task will not be easy. "The completion of a letter such as this is but the beginning," the bishops recognize, "of a long process of education, discussion, and action." For reasons that R. Bruce Douglass and William J. Gould, Jr., expound later in this issue, there is an ingrained resistance not so much to the pastoral's explicit teaching but to the very enterprise of bringing a religious perspective to bear on the economy. The problem arises not because American Catholics are selfish, although none of us can be complacent about that, but because American Catholics are modern—and American. As Douglass and Gould point out, "what the bishops think is problematic [the relationship between modern economic life and the Christian faith] the average American is probably even inclined to treat as perfectly natural."

In this respect, the economics pastoral faces a different situation than did the peace pastoral. Who can deny that nuclear war is problematic? Most Americans, moreover, have little or no direct contact with the planning or preparation surrounding nuclear weaponry and deterrence; we are simply taxpayers—and potential victims. On the other hand, most of us have direct, forty-hour-a-week-or-more experience with the economy—and we have opinions to match. By and large, we have come to think of the economy the way we think of our automobiles. It's a machine to get us somewhere, and if it isn't working right, well, that's a problem to

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be dealt with—but not a moral or spiritual one. The pastoral is telling us that the economy is less like a mechanism and more like our families, that is, a set of human relations, in which moral and spiritual dimensions are uppermost.

There is another side to this story, of course. Even as we think of the economy as an impersonal, amoral mechanism, the moral and spiritual dimensions are inescapable. There is, most obviously, the disturbing presence of the left-outs. Why should one person's chances in life be so radically different because she is born in Central Harlem—or Central America? There are also those gnawing questions about work: about its purpose, its frequent misdirection of talents, its suppression of generosity. How many Americans, workers, managers, professionals, are wondering whether their economic activity adds up to more than a string of paychecks? Those who enjoy the power of decision making often find it a two-edged sword: Is winning the only thing? Do nice guys finish last? How do I chart my way between the laws of justice and charity and the laws of supply and demand? If Americans were totally oblivious to the moral and spiritual tensions of their economic activity, there would not be a bull market in business ethics courses and books.

The interest in business ethics has its limits, however. Too often, the moral and spiritual tensions of economic life are dissolved in an acid of cynicism and resignation. At the bottom of the heap: cynical resignation to being pushed around. At the top: cynical resignation to the dictatorship of the "bottom line." The lament of the Rust Belt worker learning that his job is moving to Taiwan can be remarkably similar to that of the Wall Street investor learning of Mr. Boesky's million-dollar shenanigans: "Well, what can you expect?"

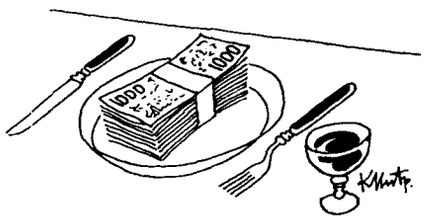
The bishops' pastoral replies that you can expect a lot more. They are, quite properly then, delivering Good News. But the Good News is always difficult to hear. For one thing, it is too good to believe. For another, it is too good to live up to.

The revisions of the pastoral have served it well. The bishops have not abandoned, as they were urged to do by many conservative critics, their specific applications; but they have achieved a balance between those specifics and the more fundamental, more lasting, and we believe more challenging section on "The Christian Vision of Economic Life." They have succeeded, too, in bringing into fruitful relationship the language and principles of Catholic social teaching with the touchstones and experiences of American liberal democracy (here we depart from the provocative view of Douglass and Gould). They have raised the right questions, and in many instances invited a variety of answers.

There is perhaps no more challenging aspect of the pastoral's fundamental principles than its call for the recognition of basic economic rights alongside the accepted political and civil ones.

The letter places these rights in a communal, not an individualist, framework, and it recognizes the differences between such rights and the traditional "negative immunities" from state interference like freedom of worship and speech. Economic rights may not lend themselves to similar modes of implementation; securing them may require an arduous effort at building a cultural consensus, at devising new institutions, at rethinking both private and public responsibilities.

The difficulties are thus acknowledged, but the claim of economic rights remains, and remains audacious. The pastoral's critics were quick to attack it on philosophical and practical grounds, and though their arguments were redolent of objections that have been made to every extension of power and participation, from the right to vote to public schooling, the discussion is by no means exhausted. Years ago, Jacques Maritain in *Man and the State* dismissed the idea that "new" social and economic rights could not properly be added to the "old" political and civil ones, but he emphasized that the success of the synthesis depended on the larger vision of human dignity within which it was set.



An economy that truly recognized basic economic rights, and not as passive entitlements to material provision but as active empowerments for communal participation, would be a very different economy than America's today. Does the pastoral, therefore, condemn or endorse contemporary capitalism? The bishops were plagued with that question throughout their deliberations, and generally tried to avoid it as an ideological trap in which steel jaws of hard-and-fast definitions were triggered to snap shut on the unwary. "Our approach in analyzing the U.S. economy is pragmatic and evolutionary in nature. We live in a 'mixed' economic system which is the product of a long history of reform and adjustment. It is in the spirit of this American pragmatic tradition of reform that we seek to continue the search for a more just economy."

It might be fair, however, to suggest that the bishops have implicitly answered the question about the economic system in a way parallel to their conclusion about the deterrence system: they have proposed a strictly conditioned moral acceptance of reformist capitalism. The conditions, in this case, are that the system maintain its openness to questioning, to examination of alternatives, to change, and to democratic exploration of what would be "a fuller systemic realization of the Christian moral vision."

SECRET ON THE LOOSE

The snake has popped out of the can in Iran, and, though the president at first determinedly failed to notice, this snake is no party joke. The lid is off. The snake is real. Fortunately, three American hostages have been safely returned home through eighteen months of secret U.S. arms sales to the Iranian nation we black-listed for state-sponsored terrorism during the 1979 hostage crisis.

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Now there are long- and short-term damages to pay. And no televised presidential appeal, no cosmetic re-write of events by public relations experts, however successful such efforts may have been in the past, will prove sufficient remedy. Not even the honest and full disclosure of what really transpired, who the players were, and what the motivation was will be more than an apt beginning.

Perhaps the habitual Reagan critics need only hold their tongues to let the ire of Reagan supporters sink in: Former Senator Barry Goldwater called the sale "one of the major mistakes the United States has ever made in foreign policy," and William Safire said the episode gives Iran "the chance to show [the president] up as liar, softy, and dupe."

Mr. Reagan's tough talk on terrorism has been undermined at home and abroad by his own action, whether or not "ransom" accurately describes the link between three separate shipments of weapons and parts to Iran and the release of the three U.S. citizens held in Lebanon. The hypocrisy of our world-wide Iranian arms embargo crusade, "Operation Staunch," has — given our double-dealing — embarrassed even Mr. Reagan's staunchest European ally, Mrs. Thatcher. Her recently imposed sanctions against Syria for its role in terrorism look more toothless than ever now that U.S. support lacks credibility.

Worse, the Iranian arms deal may jeopardize the international cooperation needed if terrorists are ever to be confronted with a strong, unified policy among allies.

The problem is not merely whether thousands of TOW missiles, sold at discount prices (Was this to side-step Congress?), can alter significantly the delicate balance of power between Iraq and Iran and produce a victor. Nor is it whether "moderates" in Iran actually exist whose cause may be aided in some future power play. Rather, it has already compromised those bona fide moderates in the Arab world who play such a critical role in the U.S.-Middle East relations: King Hussein of Jordan and President Hosni Mubarak of Egypt. While Arafat nudges closer to his Palestinian cohorts in Syria, and Saudi Arabia vascillates between supporting Iran and Iraq, Jordan and Egypt have been stunned by this American policy reversal.

The credibility of the Reagan administration is at a critical juncture. Teflon peels. Yet it has taken the Daniloff-Sacharoff exchange, the Reykjavik scramble, the exposure of the Libyan disinformation campaign, and the unseemly closeness of pillars of this administration to the downed Nicaraguan *contra* suppliers, each episode stacked on top of the other, to raise the eyebrows of a nation of Reagan fans. That 72 percent of those polled by ABC News after the president's news conference November 19 disapproved of the arms sale is as telling as it is unusual.

If the next Congress curbs the creeping executive privileges enjoyed by Mr. Reagan and passes the proposed Arms Export Reform Act, which would require Congressional approval of all sales (with specific exceptions) of "sensitive weapons," a lost check-and-balance that might have prevented the current fiasco may be regained. No more ten-month periods of failure to inform the legislature will be possible because of an ambiguous phrase like "in timely fashion." Congress will see to that. The recommendation that Congress confirm the president's national security advisor also deserves consideration.

Taken together, the damage done by a handful of inexperienced appointees on a covert mission which was never fitted into any well-thought-out policy (and which had virtually no support, contrary as it was to stated U.S. goals for the region) merits a long, slow look, a stark assessment. Only then can the president and American foreign policy begin to recoup their extensive losses.

BACK OF THE HAND

At the end of the Vatican's second lengthy instruction on liberation theology (April, 1986), there appears the candid admission that the document is not "complete" in its discussion of the themes of the theology of liberation. The Vatican's recent statement on "The Pastoral Care of Homosexual Persons" (October), begins with a similar disclaimer ("an exhaustive treatment of this complex issue cannot be attempted here . . ."), and then proceeds at length to demonstrate the fact.

While there are aspects of the Vatican statement that deserve widespread approval (the "complex" nature of homosexuality, according to the document, requires "attentive study, active concern, and honest, theologically well-balanced counsel") and endorsement, the document on the whole is not only inadequate, but untimely and ill-conceived. Perhaps its authors deserve more pity than censure: the document is clearly at some remove from those it claims to speak about. But it deserves censure as well for its misguided and misleading (albeit oblique) reference to the AIDS situation, and its backhanded tolerance of anti-gay violence (note John J. McNeill's statement on p. 647). The last thing the Catholic church should allow itself right now is to rationalize historical failures — past, present, and especially future.

What is more, with the World Health Organization now calling the AIDS epidemic "a health disaster of pandemic proportions" — one that could infect as many as 100 million people in five years, and which crosses all lines of sexual preference — one would assume compassion would dictate that the church extend its hand rather than point its finger. In this regard, the Vatican should look to the exemplary letter of Joseph Cardinal Bernardin of Chicago, "The Church's Response to the AIDS Crisis" (also published in October). Cardinal Bernardin's letter is a model of compassion and morality at work. In contrast to the recent Vatican statement, it deserves widespread emulation and implementation.

BISHOPS EQUIVOCATE

Archbishop Raymond G. Hunthausen spoke only briefly at the annual meeting of the National Conference of Catholic Bishops, but he dominated the entire gathering nonetheless. The U.S. bishops labored hard to respond to the Hunthausen case; what they finally achieved was equivocal at best. The rest

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of the church could be forgiven for not being impressed, for wondering, in fact, what exactly the bishops had done.

The problem is that the bishops offered not one but two responses to the situation facing them. It is widely acknowledged by now that Hunthausen's leadership in Seattle, if it differed at all from that of many other dioceses, differed only in degree. The matters that had brought the archbishop into the bad graces of Rome were the kinds of questions that constitute the bread-and-butter pastoral decision making of bishops throughout the country. How much of a bishop's energy should go into enforcing rules and patrolling the boundaries rather than making a common faith pervasive through teaching and dialogue? Should one risk gestures of compassion and inclusion even when they might contribute to uncertainty about established church norms—indeed, might encourage further debate about those norms? Is the consultative, relatively permissive pastoral style that has emerged in many dioceses, especially outside of the old urban centers of immigrant Catholicism, a sound model for the future, or is it a symptom, as critics would have it, of a church "out of control"?

Obviously, the American bishops are not all of one mind, not even when the issues are posed in this general form. Nonetheless, in a dozen ways, large and small, a sizable majority at the Washington meeting reaffirmed the direction which embraces Hunthausen's pastoral leadership and that of many other dioceses rather than the direction of the critics. This response was signaled in Bishop James Malone's presidential address, when he repeated the conclusion he had carried to last year's extraordinary synod: the American church is "fundamentally sound." Bishop Malone's warning of growing disaffection from Rome was equally significant; so, too, his insistence that repressing painful questions only undermines the church's plausibility if not its very vitality. Words were matched with votes. Every time the bishops had to choose between candidates representing continuity with the current direction of the conference and candidates identified with the Roman "crackdown," the former won. A restrictive document on the use of general absolution—one of the issues at stake in the Hunthausen case— was sent back to committee. Finally, the conservative pressures to keep the Vatican's action against Hunthausen off the agenda entirely were resisted. By all accounts, the closed-door debate was exceptionally frank, even heated. It sent a message which cannot be lost on Rome.

The message sent to the public—and to the American Catholic people—was something else. Issued in Bishop Malone's name, it was in fact largely a draft hammered out in a meeting of the administrative board—without, by the way, giving Archbishop Hunthausen any hearing or considering the responses he had written to the Vatican's charges. The lawyerly reader might note how this statement fell short of unqualified endorsement of Rome's action: in truth, to get the approval of the full body of bishops, two references to the *justice* of the Vatican's proceedings had to be deleted. The more sophisticated media reports stressed the bishops' disclaimer of any intention to intervene in the Hunthausen case. But most Catholics were only taking the statement at face value if they read it as largely concurring in the action taken against Seattle's archbishop.

"It was the best we could do," explained many bishops, and maybe so. Certainly they were working in the midst of numerous cross-currents. Nonetheless, the many disappointing aspects of this statement cannot be brushed aside. If a straightforward statement of support for Archbishop Hunthausen was too much to be expected, there were still a multiplicity of concerns that could have been given prominence in the statement without frontally questioning the Vatican's jurisdiction or denying the bishops' very real solidarity with the pontiff. Instead, all prominence was given to effusions of papal loyalty and defenses of Vatican procedures. Collegiality was honored, if at all, as a platonic idea without institutional realization. Although Archbishop Hunthausen's documents had raised extremely pointed questions about the accuracy and fairness of Vatican proceedings, none of these were even vaguely acknowledged. What presented itself as a "neutral" statement, disclaiming any authority or ability to judge the case at hand, actually was a rhetorically one-sided affair.

The bishops, then, preferred credibility in Rome to credibility among those who had hoped for a brave, or at least a clarifying, word about the Hunthausen case. Or to put it another way, the bishops preferred diplomacy over authority. For the truth is, as David Tracy recently noted, that the archbishop of Seattle in his pastoral actions has come to embody a genuine religious authority. That is what millions of Catholics and non- Catholics whose interest in the internal politics of the church is otherwise nil have instinctively realized. The apparent hostility of an established authority, Rome, to this religiously compelling form of pastoral leadership has created a genuine crisis in the hearts of many Catholics. They looked to their bishops for help and guidance. For it is precisely when one genuine religious authority appears to be in conflict with another that the teaching responsibility of bishops becomes most important and most challenging. On this occasion, the bishops, regrettably, chose to forgo the challenge.

Ministry to homosexuals

CLOUD OVER ST. CLOUD

WHAT ARE THE ISSUES?

WHEN Father William Dorn, a member of the pastoral staff of Christ Church Newman Center at St. Cloud State University (St. Cloud, Minnesota), wrote an article for the diocesan newpaper on the question, "How Should the Church Minister to Homosexuals?" Bishop George Speltz reacted in two phases. First, he published a reprimand. "In the September 18 issue of the *Saint Cloud Visitor*," the bishop said, "positions were taken on the matter

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of homosexuality which contradict the clear and definitive teachings of the Catholic church." A week later, the bishop turned the ratchet another notch; he fired Father Dorn from his ministry at the Newman Center and rescinded Dorn's status as a guest priest in the St. Cloud diocese. (Dorn belongs to the Crookston, Minnesota, diocese.)

A small flurry of protest followed upon Bishop Speltz's action, which he justified by saying, "The time had come when I felt I had to act. If I do nothing, people will think the church's teaching has changed." Evidence soon accumulated that many people were upset by the bishop's decision, including a public rally held at St. Mary's Cathedral in St. Cloud, newspaper columns and letters-to-the-editors, and a statement of objections by the Newman Center parish council. The Dorn affair quickly became a prominent topic of conversation among Catholics in the St. Cloud area.

But what were the issues? It wasn't at all obvious. Both supporters of the bishop and those who disagree with him could choose among three contentious areas: a bishop's responsibilty and authority, homosexuality and the church, and the role of the Catholic press.

Bishop Speltz evidently believed that the case exemplified his responsibility to protect authentic church teaching in his diocese and a legitimate use of his authority over priests. Dorn, the bishop said, had been disagreeing with the church's views on homosexuality for over a year. But Dorn did not agree. Dorn claimed that his own opinions as well as his activities as a counselor to homosexuals and their families, are *not* equivalent to claiming that "the church should approve of [homosexual] genital sex."

The bishop and the priest were also at odds over one sentence in Dorn's article that particularly irritated Speltz. "We have a responsibilty," Dorn had written, "to develop a theology of sexuality that sees sexuality as blessing and understands homosexuality to be part of the gift." Did this statement, as the bishop had implied, "contradict the clear and definitive teachings of the Catholic church"? No one in the controversy has been able satisfactorily to answer that question either.

The bishop and his supporters resolved the question by appealing to episcopal authority. Fred Hughes, a prominent Catholic layman, noting that the "exercise of authority is seldom an easy responsibility," publicly congratulated the bishop for his "firm and courageous stand" in a "social and cultural climate where freedom will suffer few constraints on

NO TIME FOR SILENCE

A RESPONSE TO THE VATICAN

A DECADE AGO, after the publication of *The Church and the Homosexual* by John J. McNeill, S.J., the Vatican withdrew the *imprimi potest* (permission to publish) and ordered McNeill to remain silent on the issue of homosexuality and ethics. McNeill complied. Last year, following an address he gave on freedom and conscience to the national convention of Dignity, a Catholic gay group, McNeill was informed by his superiors that Cardinal Ratzinger forbade him to pursue any ministry whatsoever, publicly or as a psychotherapist, to gays. The alternative was dismissal from the Jesuits. Before this issue could be resolved — the Jesuit Father General had approved of McNeill's continuing his therapeutic work — the Congregation for the Doctrine of the Faith issued its statement on "The Pastoral Care of Homosexual Persons." The following are excerpts from McNeill's November 2 statement in response to the Vatican document:

"Ten years ago I agreed to the directive from the Vatican, partially silencing me, because I thought that my obedience was the best way to show my love for both my church and the gay community. I had hoped that my silence would lead to a dialogue between the gay Catholic community and the church and to an open reexamination of traditional attitudes in the church toward homosexuality. Ten years later, I see the church refusing all dialogue and making its homophobic attitude the basis of its public policy.

"Further, I see the Congregation's recent statement as going far beyond any legitimate affirmation of religious or moral concern about homosexual activity. When they assert that homosexual orientation is an 'objective disorder' without taking into account all the scientific evidence that calls that judgment into question, when they accuse all of us who have sought civil justice for gay people as being "callous" to the risk to the lives of our gay brothers and sisters because of the AIDS crisis, and finally, when they lay the blame for the "irrational and violent reactions" of homophobes on the victims of that violence because they have had the effrontery to seek for justice and their civil rights, the Vatican betrays a mean and cruel spirit that is in conflict with both the spirit and letter of the Gospels. I cannot continue to be silent in the face of this evil. . . .

"In my heart and soul I will always be a Jesuit priest. It is painful to me at my age to risk separation from a community I love and respect, which has been my family, my security, and my life for the past forty years . . .

"I shall remain a loyal member of the Catholic church and continue to play out my role of critical lover and loving critic; seeking dialogue, a rebirth of compassion, and a fearless search for the truth with the help of the Holy Spirit in matters concerning homosexual persons in particular and sexuality in general . . . Above all else, I urge my gay brothers and sisters to continue to work fearlessly within the church for true justice and understanding."

JOHN J. McNEILL, S.J.

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personal conduct." When David Prunty, a speaker at the public rally, criticized the bishop, he was promptly fired from his part-time job as a parish music director by the pastor, who said the criticism was a "slap in the face" to Bishop Speltz.

But others saw the primary issue to be the church's attitude toward homosexuals, which they perceived as ambiguous. At the rally, Prunty aimed a remark directly at Speltz: "By naming our God-given orientation as a 'disordered' or 'pathological constitution,' you, bishop, invite gay and lesbian people . . . to despise ourselves and be despised." Dorn himself told his parishioners, "My dismissal will only be interpreted as a victory for those who hold . . . homophobic views."

A third issue vying for prominence arose because the diocesan newspaper had invited Dorn to write the article that, the editor later admitted, "became the catalyst for the dismissal of the author." The *St. Cloud Visitor* has regularly invited local Catholics to express themselves on its editorial pages on controversial issues. Could the paper now be accused, as a *St. Paul Pioneer Press Dispatch* columnist suggested, of having "sandbagged" a priest?

The *Visitor* responded to the controversy with — of all things — silence. Before the public reaction had a chance to get rolling, the *Visitor* editor, Father Ralph Zimmerman, called a halt to the debate. His October 16 editorial, entitled with unintended irony "A Concluding Word," said: "Before me is the largest stack of letters, newspaper clippings, and statements that I have ever gathered." His decision? Print none of it.

This unilateral closing down of a growing dialogue on authority, treatment of homosexuals, and the Catholic press has seriously damaged the credibility of the *St. Cloud Visitor*, but its effects have extended further. The *Visitor* is the only Catholic newspaper in the diocese, the only outlet for Catholic opinion. Its self-imposed silence on the Dorn case has rendered any public clarification of the issues virtually impossible. Private speculations now abound: What were Bishop Speltz's real reasons for his decision? Where will the St. Cloud Catholic homosexual community turn next? Is this affair a local version of a wider crackdown on dissidents in the church? Can the local church have a credible Catholic newspaper?

As private speculations led to rumors and rumors to suspicions, Father Dorn in late October revealed his own homosexual orientation. In early November Dorn's ordinary, Bishop Victor Balke, ordered him to take an indefinite leave of absence from the priesthood. By then, in my judgment, not only had Father Dorn suffered an undeserved personal tragedy, but Bishop Speltz's reputation as a cautious and compassionate prelate had been diminished, and the ability of the St. Cloud Catholic community to resolve disputes through dialogue had been gravely impaired by the *Visitor's* misguided decision.

Why had the whole sorry train of events occurred? Two causes, in my view, can be discerned — imprudence and lack of courage. The charge of imprudence must be laid at the door of Bishop Speltz, who saw a problem and tried to solve it with power. Prudence would have suggested that Father Dorn's sympathy with the homosexual people in his care be understood as natural and inevitable; that the replacement of Dorn, if necessary, be achieved through negotiations, not discipline; that even if Dorn had to be removed, the act not be done in response to a public statement solicited by the bishop's own newspaper.

Once the decision had been made to fire Dorn, the *St. Cloud Visitor* acquired some responsibility to stem the tide of disillusionment among St. Cloud Catholics. Certainly, the Catholic gay and lesbian community needed to have its say, as did the many Catholics who wished to express their views on the proper use of episcopal authority. The *Visitor*'s decision abruptly to turn off the spigot of public opinion must, in my view, be judged a departure from courage — the courage to print opinions opposed to the bishop's decision and the courage to trust the Catholic community.

The case of the bishop versus the priest in St.Cloud can be summarized as a massive failure of public dialogue in the local church — failure of dialogue in the Catholic press, with homosexuals, and between bishop and priest. The failure in all three of its manifestations was preventable, if only prudence and courage had been ranked higher. ROBERT L. SPAETH

(Robert L. Spaeth is dean of the College of Arts and Sciences at St. John's University, Collegeville, Minnesota, and the author of The Church and a Catholic's Conscience.*)*

Of several minds: *David R. Carlin, Jr.*

OUTLAWING TONGUES

CALIFORNIA'S ENGLISH LANGUAGE AMENDMENT

ON ELECTION Day Californians overwhelmingly passed an "English Language Amendment" (ELA) that makes English the official language of their state.

Proponents of ELA, led by S.I. Hayakawa, former Republican U.S. Senator from California, argue that linguistic uniformity in the United States helps to hold society together; that linguistic heterogeneity might well rend the social fabric of the nation; that certain groups of immigrants (in California, Mexican-Americans especially) are not learning English fast enough; and that such groups resisting linguistic assimilation constitute a threat to American social solidarity. The ELA is a way of compelling, or at least forcefully encouraging, the vital process of assimilation.

Now, S.I. Hayakawa, in the days before he had the misfortune to fall into politics, was a scholar who had won a reputation as one of the world's great

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authorities on linguistics; so anything he has to say on the subject of language ought to be listened to with a great deal of respect. Of course, when Hayakawa was a U.S. Senator he won a different sort of reputation: he was famous for falling asleep in the chamber, thus giving rise (if I remember my classical education correctly) to the poet's celebrated line, "Even Hayakawa nods."

Well, I'm afraid that in the case of ELA the nodding Hayakawa got the better of the scholarly Hayakawa. Or to put this in other words: ELA is a crackpot idea whose time has come, at least in California — a rough beast hotfooting it toward Sacramento to be born.

It's not that I disagree with the arguments pointing out the advantages of linguistic homogeneity in the United States. Far from it. The United States has always been a lucky nation, as is borne witness to by the proverb that holds that God looks after drunks, little children, and Americans. But among the luckiest of the lucky breaks history has thrown our way is the prevalence of a single language over a vast, continental territory. If anyone doubts this, let the doubter contemplate the difficulties experienced in Canada (between French-Canadians and the English-speaking majority), Belgium (between the Flemish and the Walloons), Spain (among speakers of Spanish, Catalan, and Basque), not to mention the polyglot empires of Yugoslavia and the Soviet Union. And this is to confine our survey only to one corner of the world and only to the present day.

To make our lucky break luckier still, the single American language in question happens to be English, which permits us to piggyback on the worldwide diffusion of that language that took place during the heyday of British imperialism in the nineteenth century.

But is there any serious evidence that English is losing its sway in America? Certainly it proves nothing that great numbers of people continue to speak Spanish while living on California soil. Once upon a time vast numbers of people spoke Italian, Yiddish, German, etc., while living on New York City soil, and the American union somehow managed to survive. In other words, we've been through all this before, although in the old days the really heavy concentration of foreign-language speakers was in the Northeast, whereas now it's in the southwest. So what's the big deal?

The typical pattern of linguistic assimilation in the United States runs its course in three generations. The first generation of foreign-speaking adults to enter the United States usually retains its native language as the tongue it speaks among family and among neighbors in a linguistic ghetto, acquiring at best an imperfect command of English. The second generation, either born in America or coming here as children, is genuinely bilingual, especially during childhood and adolescence, speaking English at school and on the street, while speaking the language of the old country at home, where the children commonly serve as translators for the older generation. The third generation is monolingual in English, barely able to say anything in the old language beyond a few prayers and swear words.

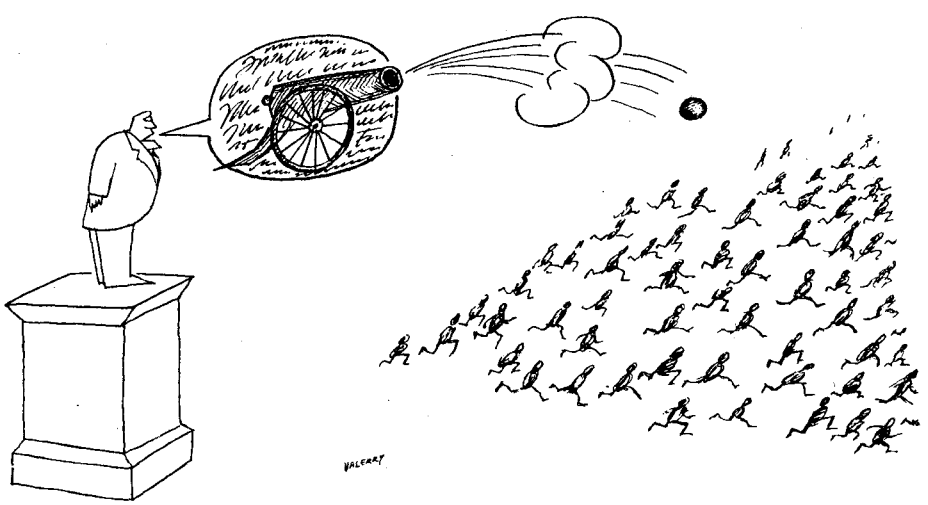
There are variations on this pattern, of course. In New England, for instance, French-Canadians have often managed to remain bilingual for several generation, mainly, I think, because lines of communication with the "old country," Quebec, are so short. And middle-class immigrants, determined that their families should make it in America right away, without having to wait for the generations of their children and grandchildren, master English in the first generation.

Since Mexico is so near at hand and since so little of the Mexican influx into the United States has been middle-class, we mustn't be surprised if the Mexican-American rate of assimilation in southern California is more like the French-Canadian rate in New England than like, say, the Jewish rate in New York. So unless many generations go by in California without English catching on among Mexican-Americans, those who believe in the value of linguistic uniformity have little to worry about.

Yet if the worst happens, if generations do in fact go by without English catching on either among Hispanics or any other linguistic group, then we'll have so much to worry about that a mere ELA won't be of much help. Compulsion — at all events compulsion on a scale which is less severe than the heavy-duty compulsion the English visited upon the Highland Scots in the eighteenth century — won't work; indeed it will have a boomerang effect, increasing the victimized group's attachment to its stigmatized language.

In the last analysis newcomer groups learn English for the same reason they assimilate to other American institutions and to American culture generally. That is, they admire, they are attracted by, they fall in love with — say it how you will — those institutions and that culture. The day they cease this falling in love we'll have problems we won't be able to solve by passing laws telling newcomers that if they can no longer love our ways then they should at least *pretend* to love them.

DAVID R. CARLIN, JR.



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Of several minds: *Abigail McCarthy*

SPIRIT OF SEATTLE

LESSONS IN RENEWING THE CHURCH

TO BE in Seattle just prior to the November meeting of the National Conference of Catholic Bishops was to have a sense of having returned to the liveliness of the early days of Christianity when bishops were chosen by acclamation and battles over theology and church governance were waged in the public forum. There could be no doubt that the treatment of Archbishop Raymond Hunthausen was at the center of Seattle's consciousness.

"He is everyone's archbishop," said the Protestant leader of Seattle's ecumenical community. "He is a saint, a man of God," said Methodist bishop Melvin Talbert. And in a lead editorial, Seattle's morning paper, the *Post-Intelligencer,* deplored the divisiveness of the papal pro-nuncio's "chronology" of the Hunthausen affair which was sent to the bishops just prior to their meeting:

> By focusing on who is wrong about what, the Vatican distracts from the goal that Wuerl [the auxiliary sent to Hunthausen by Rome] and Hunthausen together have properly set for the archdiocese. Namely, a return to normalcy. That's a goal sought not only by the region's Catholics but by non-Catholics who have grown to admire Hunthausen's spiritual leadership.

This matter-of-fact acknowledgment of the regard in which Hunthausen is held in the region is startling — especially in that it appeared in a Hearst paper in a place where the economy is heavily dependent on the very military-industrial complex the anti-war archbishop so often opposes. Just seven days before the editorial was published, for example, he had spent the better part of two days at an anti-nuclear war rally at the Trident submarine base in Bangor, Washington.

The regard, it seems, was slowly won and is not now easily shaken. One source of it, perhaps, is the peaceable and prayerful atmosphere of the demonstrations in which the archbishop participates as one leader among others. Another is certainly the way in which he does not stand in judgment but includes himself among those responsible for the arms race — "Today we weep for our fearful selves," he prayed. "Change us for we can't change ourselves." But the most important source of the regard for him probably lies in the unassuming way in which he rejects the trappings of authority and makes himself one with the people, both in dress and demeanor. At the Trident rally he stood praying among them, grave in horn-rimmed glasses, fisherman's cap, and windbreaker — one man of the Northwest among others.

The visitor soon learns, however, that the archbishop's stance on arms is not the central facet of his leadership within the church. His pastoral character is. From the beginning he led Seattle's Catholics to deepen their prayer, to love one another, and to serve the poor, the oppressed, and the excluded. He led by example as he has continued to do in the days of crisis.

There is something both heady and heartening to an observer about the freedom with which a goodly number of Seattle's mainstream clergy, nuns, and laypeople have come to the defense of the pastor they have come to love. Granted there are, as there always are, the timid and the wary, but encouraging numbers were willing to sign letters questioning the Vatican's action and to attend protest meetings and supportive liturgies. More inspiring than the defense itself is the manner of it — it seems free of rancorous anger, is conciliatory in tone, and charitable in attitude, although firm in its appeal for justice. Again this is a reflection of the archbishop's own spirit as evinced in his letter to those he calls "My Dear People of God."

> We must be open to the differences that separate us, not shut doors . . . We must try to understand the other side, not simply take sides. We must simply learn to disagree in an agreeable manner. . . . Our Catholic spirit will urge us to embrace our sharpest critics with love. Our Catholic spirit will reach out to those excluded everywhere else. Our Catholic spirit will call us beyond our shallow securities to the deeper mystery of total trust in God who calls us to be one in Christ.

There are those who see in the archbishop's humiliation by Rome, and his submission to it, a strengthening of his power. "Humility is the greatest, most infectious power, and the more he becomes humbled, the more Christlike he appears," said Patrick Burke, professor of philosophy at Seattle University. Father Joseph Kramis, pastor, dean of the archdiocese, and adviser to its bishops, believes that even as the archbishop lost external authority, his interior authority has been strengthened because of "the love he enjoys among the priests and people."

The archbishop's enemies have not gone away. Many are implacable. Even as he offers them understanding he knows their spirit and meets it with his own. He is certainly humble and meek in submission, but he has not done what others suppressed by Rome in the past have done. He has not let the truth be obscured by silence, and, thus, has not left the faithful without the means to act according to conscience, to go beyond the "shallow securities" in trust. Thus, his enemies are disarmed and his people given confidence.

In Seattle it is easy to believe that whatever happens — whether the archbishop's powers are restored or not, whether he is supported by his brother bishops or not — he leads a truly renewed church, a people of God learning to be unafraid of God's boundless love.

ABIGAIL McCARTHY

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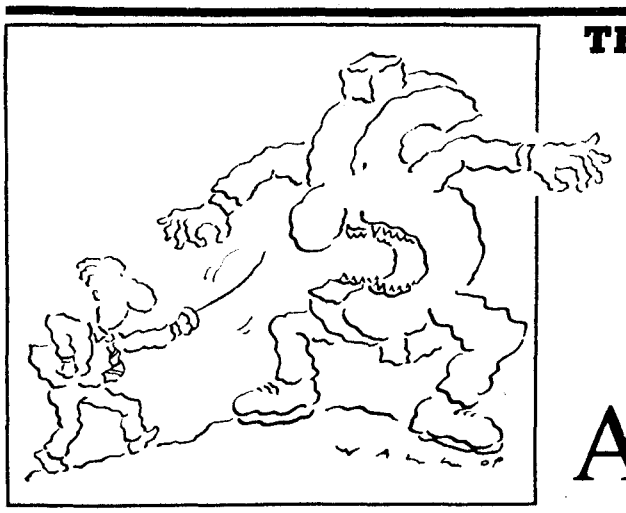

THE BEGINNING OF A DISCUSSION?

After the pastoral

R. BRUCE DOUGLASS &
WILLIAM J. GOULD, JR.

BETTER THAN FOUR years ago the U.S. Conference of Catholic Bishops undertook an ambitious project: a theological and moral critique of the current American economy in the form of a pastoral letter addressed not only to the nation's Catholics but to the wider American public as well. It is a project unprecedented in the history of the American hierarchy — obviously part of its new attempt to play a more active and "prophetic" role in American public life. It has been under discussion and subject to revision through multiple drafts. In an unusually public process of review and revision, the bishops have sought to stimulate a wide-ranging discussion both within and outside of the Catholic community. That process is now complete, of course. At their November meeting in Washington, the bishops endorsed by an overwhelming majority the finished text of *Economic Justice for All*.

What has been achieved in this process? Has it produced the effect the bishops had in mind? Has the result been worth the effort?

At first glance, the answer is that very little of what the letter intended to produce has in fact been achieved. Certainly the substance of public policy has not changed noticeably since the first draft appeared. Nor is the tenor of public debate on economic issues noticeably different.

Reaganomics may have lost some of its luster since 1984, but the point of view which the letter expresses is hardly in the ascendancy. Nor has the letter really succeeded in stimulating much debate in the public realm. After a brief flurry of comment in 1984 — most of which was negative — the letter has been reduced to a minor story on the religion pages of major publications. Nor has it managed to excite much discussion within the scholarly world. Certainly there has been nothing like the ongoing debate occasioned by the bishops' earlier pastoral on defense issues.

Why is this the case? Part of the answer is to be found in the bishops' deliberate choice to swim against the mood of the country. The particular line the letter takes in interpreting the current condition of the American economy is something which, it is safe to assume, the majority of Americans would rather not hear right now. The economic insecurities of the last decade have created a climate of opinion which is simply not receptive to considerations of justice, much less charity. It is a time for preoccupation with efficiency, which the letter deliberately reduces to a subsidiary position. So there is a strong predisposition to turn a deaf ear to the challenge the bishops are seeking to mount. Even if some of what they say is true — and who can deny that to some extent, at least, the problems the letter identifies are real and pressing? — we would prefer not to be bothered.

Also, there have been other developments in American Catholicism itself which clearly have had the effect of upstaging the pastoral. All along, the popular media have devoted far more attention to what the bishops have to say about abortion, in no small part because *the bishops themselves* have often given the impression that abortion was the more pressing concern. (Witness, in this relation, the primacy attached to abortion by at least some of the bishops in the consideration of candidates for public office.) To this have now been added, of course, the complex, highly controversial set of issues having to do with ecclesiastical authority raised by the recent Vatican actions against Father Curran and Archbishop Hunthausen. Here again, the effect has been to deflect attention from what the pastoral on the economy offers and to convey the impression that even for the bishops themselves economic justice may be something less of a priority than the letter makes it out to be.

It is more than just circumstances of the moment, however,

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which have been at work in determining the letter's reception. Even if the political and ecclesiastical climate were different, the letter would probably have fallen well short of the sort of impact to which its authors aspire. Something more fundamental is at issue.

The real reason this pastoral has had such a difficult time getting a serious hearing is that it challenges by its very nature two assumptions that are pervasive and deeply rooted in our culture. One is that *economic life is an autonomous realm which, for the most part, should be allowed to run on its own,* without interference from external influences — like religion. The other is that *if the economy is in fact allowed to function thus, the results will be reasonably compatible with the ends religious people profess to seek.* In other words, economic life ought to be left to the determination of the professionals in that realm; and if this occurs, the results can be expected to be morally and even theologically defensible. This is not to say, of course, that those Americans who are serious about their religious belief and practice would assert that everything about the economic life of this country is ideal. Far from it. But there is a general presumption that the American economy as presently constituted runs well — far better than the available alternatives — and that the results are not fundamentally incompatible with our religious traditions.

This mentality creates a presumption, in turn, against viewing the economic life of the nation as either morally or spiritually problematic. What the authors of the letter assume to be problematic, therefore, the average American is not inclined to see as problematic at all. Indeed, what the bishops think is problematic the average American is probably even inclined to treat as perfectly natural, if not exemplary. This mentality's further effect, moreover, is to create a presumption against the appropriateness of any sort of "intrusion" by the church into this realm. Again and again the secular responses to the letter convey more than a little skepticism about the appropriateness of the whole exercise, and this reaction is not limited to the commentators in question. Even the committed, active Catholic probably harbors considerable doubt about the utility of anything approaching specific direction from the clergy on matters of economic policy.

Merely to identify these assumptions, however, is to illustrate the need for what the bishops have undertaken. For both these assumptions are in serious tension, if not contradiction, with the church's historic teaching; and the empirical evidence to support the optimistic conclusion to which the assumptions lead is, to put it charitably, not in the least self-evident. The fact, in turn, that so many American Catholics seem to accept so uncritically this way of thinking only points up how far the church in this country has to go in making its teaching effective in the lives of its own members. With respect to economics far more than, say, sexuality, American Catholics appear to be ignorant of their own religious tradition. At the very least one would expect informed Catholics to take it for granted that the relationship between modern economic life and the faith they profess is problematic; and the difficulty the bishops have faced in getting across even this proposition should be taken as proof positive that a major piece of education is in order. Surely it must not be considered an understatement to suggest (as did the original draft of the pastoral) that "the Christian perspective on economic life . . . is not well understood in our country today"; and the more influential Catholicism becomes as a cultural and political force, the more important it is that this problem be confronted.

IT IS ONE thing, however, to identify a challenge of this sort and quite another to address it successfully. Deep-rooted assumptions are not changed in a day. Certainly no one pronouncement by any religious body on economic life is likely by itself to make much difference. Only a sustained effort over an extended period of time is likely even to begin to alter the way in which Americans think about this matter. The bishops have undertaken something in this particular letter that will require ongoing commitment if it is to be pursued at all seriously.

Much will depend, therefore, on the way in which they treat the project that is now coming to a close. Is it the beginning of a discussion or the end? More, however, will be required than just perseverance. Every bit as important in determining the fate of the initiative the bishops have now taken is the status which they attribute to the ideas expressed in the pastoral. In view of the time and energy which have been involved in the preparation of this text, there will be a natural tendency on the part of those responsible for the letter to treat it as definitive. Especially in the face of conservative criticism, those among the bishops who have a particular interest in and commitment to this concern can be expected almost as a matter of course to settle into an apologetic posture. Up to a point, moreover, this makes perfectly good sense. There is much in this letter that

"Take it from me, John, Being rich beyond the dreams of avarice isn't enough anymore."

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represents a sound basis for future reflection in the church on economic issues. Especially is this true of the priority the letter attaches to the fate of the poor — which, for all of the conservative kibitzing, remains persuasive and very much to the point.

But it is one thing to treat the letter as a point of departure and quite another to attach to it any more fundamental significance. At its best, the text the bishops have approved is a step in the right direction, and what is needed now is to carry forward the discussion in pursuit of a more complete and nuanced analysis.

What might this entail? This is hardly the place to explore in detail an agenda for the future, but a couple of observations are in order to illustrate the tasks that lie ahead. One thing needed above all is greater clarity, coherence, and vision with respect to the *purposes* to be pursued in economic life. Much has been made by critics of the supposed lack of sophistication of the authors in dealing with technical economic considerations. But surely that is not the primary criterion by which a statement of this sort is to be evaluated. The real deficiency of the text lies precisely in what should be its greatest strength. For all of the thousands of words which the authors have written, they do not really convey a clear, coherent vision of the place economic activity should have in our lives. In particular, they do not provide a vision that is clearly differentiated from that of the surrounding culture, or that is well integrated into the theological claims they make.

This is not at all to suggest that the elements for such a vision are altogether absent. Many of the themes that would need to be addressed — the moral and spiritual significance of work, the uses of leisure, the role of consumption in human well-being, the social consequences of economic behavior, and above all, its *religious* significance — have obviously been present in one way or another in the minds of those responsible for the drafting. But they are not well developed. They tend to be treated in a fragmentary way because of the overriding preoccupation with justice. Virtually everything is made to conform to this concern, and little is considered which does not bear on it. Even the theology of the letter is essentially a theology of justice, and the notion that there are other aspects of modern economic life with theological significance is barely acknowledged.

However much importance one attaches to considerations of justice (and the bishops are surely justified in believing that this must be a central part of any recognizably Catholic treatment of the subject), this imbalance cannot be allowed to persist. Indeed, *for the sake of the concern with justice* it needs to be remedied. For a theology of economics which gives the impression that justice is the only thing that matters is simply not plausible. It does not begin to comprehend the richness and complexity of the topic, and for this reason invites disbelief. Even the untutored sense intuitively that there is more to be taken into account in attempting to make theological sense of economic life, and the only way, in turn, that the church's teaching can have any staying power is by speaking responsively to this intuition.

A second theme which needs greater — and much more critical — examination is the relationship between Catholic teaching and liberalism as a political and economic ideology. Even though this is a problem with a long and complex history, it is treated in the pastoral in a rather simple manner which gives the impression that it has an obvious and unambiguous solution. For reasons that have to do, presumably, with the desire to situate Catholicism squarely in the mainstream of American public life, the authors embrace what to all appearances is an essentially liberal theory of rights and then employ that theory as the primary philosophical instrument available to them in developing their evaluation of the American economy. Admittedly it is a revisionist liberalism which they affirm, and the revisions in question go a long way toward removing the grounds for antagonism between Catholic teaching and liberalism. But the fact remains that the logic of the concepts involved is still unmistakably liberal, and the impression is thus created that the concerns which the church has in this realm can be appropriately defined in liberal terms. This impression is only reinforced, moreover, by the coincidence which the letter suggests between the teaching of the Bible and the American political tradition. But the obvious question, which is certain to arise in the mind of anyone who is at all sensitive to the history of this problem in the development of modern Catholic social thought, is whether there may not be features of liberalism, even in its American manifestations, which unavoidably place it in tension, if not contradiction, with what the church must say if it is at all faithful to its own most basic teaching. Modern individualism is not, after all, self-evidently in keeping with the communitarian motifs which, even today, tend to characterize Catholic thought, and one wonders whether it really makes practical sense to elide the difference.

Especially is this question appropriate when one considers the *practical* implications of embracing a liberal way of framing the way in which we conceive of these matters. Does it really make sense to reinforce the individualist and even egoist orientation which tends to accompany talk about rights in this society, when the professed goal is the creation of a political and economic order characterized by a sense of mutual care and accountability? The one seems to be directly at odds with the other, and even if the pastoral itself treats the concept of rights in a manner that overcomes this difference, there is no certainty at all that this will be reflected in the effects which it has.

Given the enormous hold that liberalism has come to have on the American mind, this is, admittedly, not an easy question to answer, and the authors of the pastoral are hardly the first to think that it can and should be resolved by reaching an accommodation with the tradition of Locke. Now more than ever, moreover, as liberal theorists search for a more expansive and complete concept of the human good, there may be grounds for such accommodation. But at the same time it is

Give Commonweal for Christmas

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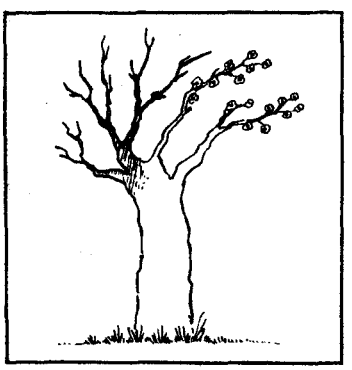
definitely a risky business, and nowhere is it riskier, perhaps, than in the realm of economics. For it is in this aspect of life above all that American Catholics can be expected to have difficulty appreciating what is distinctive about their religious — as opposed to their national — tradition.

There is no way, in any case, that the issue can be avoided. It is simply too basic to the whole enterprise of relating Catholicism to the American experience not to be confronted, and the more influential Catholicism becomes in this country as a cultural and political force, the more pressing it will surely be. But it makes an enormous difference whether or not it is confronted knowledgeably and self-critically. In taking the innovative position that they have on this issue, the authors of the letters have thrown down a provocative challenge. But the argument is yet to be made that the position they have taken is capable of yielding anything like the results they have in mind. It may well be that it tends in just the opposite direction, and the issue is hardly something which can be left to chance.

We do not mean to suggest that the responsibility for carrying forward the discussion of such issues lies exclusively — or even primarily — with the bishops. There is an important place, to be sure, for the hierarchy in both stimulating and giving direction to such a discussion. But especially in this day and age (and place) it is to be taken for granted that such efforts will be complemented by contributions from others, both within and outside of the church. Not only complemented, moreover, by contributions from other quarters, but *informed* by them as well. Especially in regard to political and economic themes, positions taken by the hierarchy should reflect discussions taking place elsewhere — in the academy, public life, the wider church, other religious communities, etc.

It is at least equally, in turn, from such other sources that the initiative needs to come in pursuing the issues that now need to be addressed if the promise of the economics pastoral is really to be fulfilled. We have in mind in particular the academy, where the resources needed to address the concerns expressed here are most readily available. To date those resources have tended not to be employed in a manner that pertains very directly to these concerns. For all of the obvious significance which economic forces have in our lives, economic life simply has not attracted anything like the sustained philosophical attention devoted to other topics of comparable practical import. Economic philosophy is in a state of comparative neglect particularly among those who are capable of thinking theologically about such matters. Without denying for a moment the value of the time and energy invested in such themes as abortion, medical ethics, and nuclear deterrence, it is time to insist that room now be made for economics as well. The subject is simply too important — and laden with philosophically charged choices — to be taken for granted. If the pastoral does nothing more than awaken us to this fact, it will have been well worth the effort.



PALESTINIAN STUDENTS FACE THE FUTURE

Coming of age on the West Bank

THOMAS M. RICKS

IT IS SOMETIMES stated that the majority of people in today's third world countries are young (between the ages of five and twenty-five), landless, illiterate, and village people. Frantz Fanon called them "the wretched of the earth." In the 1950s, Fanon was attempting to warn others not only about the widespread poverty of the time but also about the power of these "wretched" ones. Indeed, in hindsight, many will undoubtedly record that often they were the "shakers" of the earth of Algeria, South Africa, Vietnam, and Nicaragua.

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The Palestinians of the Israeli-occupied West Bank (that is, the Palestinian Highlands) are no different from peoples in other parts of the third world. The majority of Palestinians of the West Bank are indeed young, landless, illiterate, and village people. Again, like others of the third world, poverty and hunger are on the rise as the rural economy collapses, the urban industries falter, imports swell the shelves of the boutique shops and food stores, and the money-changers make a "killing" off Israeli inflation. Living space is at a premium as housing shortages grow, the twenty United Nations Relief and Works Agency (UNRWA) refugee camps overflow — other camps exist in the Highlands either in villages or in towns but are not registered with UNRWA — and more land is confiscated by the Israeli occupation authorities (65 percent of the total land area is now in that category).

In addition to the growing poverty, hunger, and housing

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shortages, there is a critical displacement of Palestinian labor and an ever-expanding unemployment rate. It is estimated that 30 percent of the Palestinian labor force in the West Bank works daily within the Israeli economy either as construction workers or as farm and factory hands. Furthermore, another 15 percent or more of the labor force works in "sweatshops" either in Israel or in the West Bank, producing finished textile goods, jewelry, and semi-processed items; all manufactured products are labeled Israeli and sold either in Israel, the West Bank, or Gaza Strip, or exported to Europe or the United States. What is frequently labeled in American stores as "Israeli" may very well be Palestinian-made.

Unlike other third-world areas, however, the West Bank is rich in schools, students, and teachers, but not owing to the British or to the Israelis. Indeed, following the Jordanian occupation of the West Bank in 1950, the Jordanians found few schools in the area; those that existed were a smattering of village schools set up by the British, several older Ottoman Turkish academies, and a host of private Christian and Muslim schools. Many of the schools were reserved for the wealthy Palestinian families, if not in fact established directly by them. Between 1950 and 1967, the Jordanians established elementary, preparatory, and secondary schools for all Palestinian children. Today, 75 percent of all school-going children attend the "government" schools established by the Jordanians. In addition, several post-secondary vocational and agricultural schools, and teacher training colleges were established following Jordan's occupation. UNRWA also set up several vocational and teacher training schools for the Palestinian refugees around Jerusalem, Kalandia, and Ramallah.

Since 1967, however, the Israeli authorities in the occupied territories maintain the Jordanian "government" schools with as little as possible invested in new buildings, equipment, or programs. Frequently, the villagers themselves build the classrooms, buy the books, maps, atlases, and desks, and, in some cases, even pay the "government" school teachers. In the village of Abu Fallah, for example, between Ramallah and Nablus, the villagers built the elementary and intermediate school. They paid for everything except for the eight-dozen student desks given to them by the Israeli military. This was done by villagers whose economy was collapsing.

WRONGLY given credit for creating the four universities and ten two-year colleges presently operating in the occupied West Bank, Israel has attempted many times to limit the growth of educational institutions through restrictive licensing procedures and building permits, disruptions of registration, classes, or exams, and a consistent policy of harassment of the students, faculty, and staff of the colleges and universities. Indeed, the policies of harassment, intelligence surveillance, and censorship are carried out for both the "government" and private schools from the first grades to graduate school. While the American, German, and French elementary, preparatory, and secondary private schools in the occupied West Bank are generally exempted from such policies, there are occasional cases when the Israeli authorities include them in the exercise of their policies of occupation. In opposition to the 1967 occupation (and not as a benefit of it), the West Bank universities of Birzeit (1972), Bethlehem (1973), Nablus (1977), and Hebron (1980) were established as private institutions by Palestinian professionals, merchants, mayors, and, in the case of Bethlehem, by the Vatican.

They were to meet the needs of the West Bank population; that is, the need for Palestinians to educate and support themselves. Previously, Jordanians welcomed not only cheap Palestinian labor but also Palestinian high school graduates, especially after the 1964 founding of the University of Jordan in Amman. Jordanian "hospitality" wore very thin, however, after the 1970 events of "Black September" in Amman, and the pressures of the Israeli occupation escalated. The professionals, merchants, and mayors then set out to create their own educational institutions.

Truly representative of the majority of West Bank Palestinians (the students are frequently from the villages, their families predominantly illiterate, landless, and poor), the students are in many ways a microcosm of all Palestinians under occupation. To understand the students is another way of understanding the peoples of the West Bank. Indeed, a glimpse of the life of students of Birzeit University is a glimpse of not only the present trends but also the future directions of that area.

Birzeit students represent about 23 percent of the total student population of roughly 10,000 students in the West Bank colleges and universities. While relatively small in number, the Birzeit students come from segments of the upper classes of Nablus, Beit Hanina, Beith Jallah, Jerusalem, and Ramallah; from the middle classes of the West bank and Gaza Strip towns; and from the working classes of the refugee camps, towns, and villages.

There are approximately 350,000 Palestinians between the ages of five and twenty-five, or roughly 50 percent of the total population of the West Bank. From rough estimates in 1982, approximately 78 percent of all the school-aged Palestinians (male and female) in schools attend the "government" schools, and 8 percent are in private schools. Out of the 350,000 school-aged children on the West Bank, educators estimate that 68 percent or 240,000 attend school sometime between the grades one and twelve. The following illustrates an approximation of school children over the 1984-85 school year.

Government Schools		=	187,200
UNRWA Schools (1-9)		=	33,600
Private Schools (WB)		=	19,200
	Total	=	240,000

Of course, the first six grades of the "government" schools usually retain the same numbers of students (about 20,000 each grade). Between the seventh and ninth grades, however, students begin to drop out in great numbers as a result of a variety of factors: the higher cost of living for the village family and the desparate need for another wage-earner; the alienating atmosphere within the "government" schools (no teacher can speak of "Palestine," no atlas can contain the

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word "Palestine," and no mention can be made of "Palestinian" writers, poets, historians, or military heroes); and the tremendous competition in school for high grades. In addition, the students take a ninth-grade Jordanian examination to determine what "stream" the students will pursue at the upper grade levels.

By the tenth grade, the average size of the "government" school class is usually half that of the previous grades. Between the tenth and twelfth grades, when students are streamed into either the science or literary tracks, class sizes continue to shrink, so that the number of students taking the high school matriculation exam (the Jordanian *tawjihi* exam for the West Bank, the Egyptian exam for the Gaza strip) rarely exceeds 10,000 students. Many of them are repeat examinees so that the actual number of "graduates" for any one year is in reality closer to 6,000 new graduates. The places open for the examinees who pass (usually about 50 percent, or 5,000 students) are no more than about 1,500 seats for Birzeit, Najah, and Bethlehem universities. The 8,500 students who either do not pass the *tawjihi* exam or, on passing, fail to gain entrance into the top three universities, are swallowed up by the unemployment lines, labor migrations, or Israeli building industries, factories, or farms.

Frequently, these "cast-off" students work as day laborers, not knowing from day to day or even week to week whether they will get enough money to survive. Rarely are any of the skills they had acquired in their ten or twelve grades of school put to profitable use in the workplace. The "cast-off" is forced to migrate to Jordan for six-month intervals to compete with an even larger reservoir of cheap labor on the "East Bank" of the Jordan River. Finally, hundreds of students with a high school education, dispossessed in their own homeland, are relegated to unemployment, imprisonment, vagrancy, or the tinder-box of militancy. Recent Israeli estimates put the number of unemployed *high school* and *university* graduates in the West Bank at 15,000. What is clear, even with the most speculative of statistics, is that unemployment hurts both the skilled and unskilled Palestinian youth, while labor migration either to Israel or Jordan is becoming a less viable alternative because of the inflationary economies of those two areas and tighter travel restrictions from the West Bank.

THOSE who do reach the university levels are usually "the best and brightest." Eager to get their diplomas and to secure good jobs, the university students, drawn from all segments of Palestinian society, reflect well both the social and political contexts of the West Bank. Three points best illustrate the present and future trends of the region. First, while the Palestinians continue to hold education in high regard, having a degree is doing little to solve their immediate social, economic, and political problems. Second, the students themselves are determined to achieve a clear self- and national-identification by way of political and economic independence and self-reliance. And third, every Palestinian student whom this writer met had a keen sense of the thousands of years of continuous Palestinian settlement in the area, of the widespread support Palestinians enjoy from the Arab and Islamic peoples of Africa, the Middle East, and Asia.

Many of the students are optimistic about the future. Perhaps not so much about themselves, but certainly about the future of their people and their drive towards self-control and self-reliance. There is, of course, ample evidence throughout the West Bank to contradict any reasons for such optimism.

At any time for any reason, a Birzeit student may be picked up and detained for eighteen days before being released. The seizure and detention are accompanied by beatings, humiliation, harassment, and physical harm. In addition, anyone with a record of detention is prevented from holding certain jobs, such as teaching in the "government" schools, or is prevented from traveling across the Allenby Bridge to Jordan or leaving the area by way of an Israeli port. The student is further in difficulty when detained since the identity card required of all Palestinians of the West Bank may be taken away. If it is not returned upon release from detention, the student is virtually under house arrest since any routine identity-card check or presence of trouble will yield no card and lead to further detention. If the University examinations are being held and the student is not present as a result of detention or loss of an identity card, the student will not fail the courses but will clearly lose precious class time which can result in the loss of a semester or a year's work.

It is illegal in the West Bank for seven or more people to congregate together. Sharing rooms in an apartment, an evening study discussion, review session, or simply a friendly evening visit are all possible grounds for immediate detention. It is illegal to cultivate a wide range of plants, trees, or fruits without a permit from the military authorities. It is illegal to wear and/or carry any symbol of Palestinian nationalism, such as a pin, medal, or medallion shaped like Palestine. In 1985, a Palestinian artist from Gaza was detained for several months due to a painting of his which contained a small flower with the colors of red, black, green, and white, the colors in the Palestinian flag.

For university students, research in libraries or in the field is absolutely necessary to complete certain course work. Yet, since the West Bank is a "closed area" under military rule, research cannot be carried out without permission of the Israeli military, a permission which is rarely given to Palestinians. Library books are confiscated routinely by the authorities. Academic conferences are called off because of a lack of facilities, or the imposition of checkpoints on all roads leading to the conference area which prevent many from attending. In the process of carrying out a research project on Palestinian refugees in preparation for an international conference in Venice, I and three Palestinian colleagues conducted an oral survey in ten West Bank camps and a number of West Bank villages and towns over an eight-month period. On one occasion, one of the Palestinian researchers was stopped by the police, questioned for six hours, released without the identity card, and told to report early the next morning with the questionnaire in hand. When the researcher and I returned, the Israeli officer in charge ordered both of us to remain in the

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prison for six hours. After the six-hour detention, we were released with our identity cards, without one question being asked. Such detention for Birzeit students, faculty, and staff is routine. The mere mention of "Birzeit" upon checking into airport security is enough to guarantee delays up to an hour by the security as they inspect every item of clothing, written material, or camera. It was a regular event for me when I taught at Birzeit University to be delayed at the airport.

Occupation of the West Bank leaves little over which to be optimistic, either for Palestinians or for Israelis. Birzeit University students worry constantly about their papers, identification cards, families, and their futures, but, like other Palestinians, they are extremely resilient to their daily adversity and euphoric about their collective prospects. They still make plans for the future, go to work every day (unless there is a curfew or checkpoint), get married, have children, and help their children in their studies. Life under occupation is life in slow motion. Everything gets done in time, but very slowly. Students continue to graduate from Birzeit University, even though it may take five or seven years to do so. Students still go to classes and complete a semester, even if it takes five to seven months. While thinking about graduate school is, in many cases, wishful thinking, students of Birzeit continue to sit around and talk about their graduate careers. When asked if they will graduate, or go to the U.S. for advanced training, or get a good job, they usually reply that it's not a question of "if" but a question of "when." "Who knows for sure?" someone answers. "It will happen sometime!" And yet, it is truly a wonder how anyone can bank on the future in the occupied West Bank. It is as though Palestinians are saying that "time is on our side . . . the occupation will end someday." As this writer prepared to leave Birzeit, a student waved good-bye and said, "Don't worry about us . . . we'll survive."

Leslie Jean Coulthard

Enter the Wolves

Enter the wolves: from off left,
stonily gleaming. They have
picked their teeth clean, and their teeth
are white, their teeth are alabaster
in their faces: they are kind wolves;
they believe in family.
Enter the wolves from off left,
enter the hope of the world.

Exit the sheep. Exit the sheep
to the cavernous wings, off right,
where the goats are weeping,
and some bloody fool mixed up in
ethics and moral theology is howling,
forever confused among crystal
categories of sin. Exit the lean sheep,
weeping. Exeunt omnes.

Music

INTONING REVERENCE

MESSIAEN'S 'ST. FRANCIS'

OLIVIER MESSIAEN'S visit to the United States earlier this year to supervise performances of excerpts from his opera, *St. Francis of Assisi,* in Boston and New York, opened a window on the achievement of this century's greatest composer of religious music.

Except for a troubled period when his creativity flowed in peripheral tracks, Messiaen's most important music has been avowedly religious and Roman Catholic for more than half a century. From his path-breaking orchestral suite of 1933, *The Ascension,* to the six-hour-long *St. Francis,* completed in 1983 after eight years of work, Messiaen has labored with remarkable resourcefulness to widen the scope of what explicitly Catholic music could and should be.

The three substantial segments of the opera, which were performed by the Boston Symphony Orchestra and the Tanglewood Festival Chorus, amounted to a recapitulation and synthesis of everything the composer had done before. Grand cadences recalling cathedral organ music punctuated passages constructed out of electronic tones and unusual instrumental sounds in the manner of Europe's postwar avant-garde (a movement virtually launched by Messiaen himself), while themes derived from Gregorian chants intersected with subjects derived from a wide variety of bird songs, some of them transcribed in the field by Messiaen.

The eclectic variety of these musical materials can shock an unwary listener, but overall the rightness of Messiaen's assemblage is fully as startling. For many listeners this composer's music, which combines European and Asian musical approaches, and traditional sounds with radically new ones, has been a particularly apt expression of the spirit of Catholicism in the late twentieth century. *St. Francis,* the grandest and most stylistically inclusive of all Messiaen's achievements, is both the most catholic and most Catholic of his works.

The abridged American performances presented three of the eight Tableaux of the opera: Francis's preaching to, kissing, and healing a leper; the saint praying for and receiving the wounds of Christ; and Francis's death and reception into heaven. The Boston presentation of these, with a handful of singers in concert dress on an elevated platform surrounded by hundreds of orchestral players and chorus members, had some resemblance to photos of the equally crowded stage layout of the original fully costumed performances in Paris, which surrounded a small stage-within-a-stage with hosts of choral singers.

The performances were conducted by Seiji Ozawa, music

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director of the Boston Symphony, who, at Messiaen's own invitation, had directed the original performances at the Paris Opera. Baritone Jose van Dam and tenor Kenneth Riegel, who sang the respective roles of Francis and the Leper, were brought over from the Paris production. Soprano Kathleen Battle sang the role of the Angel.

In a press conference held before the Boston performances, Messiaen stated through an interpreter that the core of the opera's music lay in the blending of three *ondes martenots* (French electronic keyboards) into the massive orchestration. In performance, this mixture created a profound sonic image of human frailty and divine impassibility intertwined. The perfectly graded and modulated electronic tones clearly manifested a different mode of existence from that of the instrumental sounds which, well played as they mostly were, still constituted a wavering reality in comparison with the unearthly projections of the *ondes*.

In passages in which the electronic tones were buried under the grand resonances of 250-odd players and singers — Francis receiving the Stigmata, and his resurrection in the next world — the effect was even more profound. One did not hear, but rather felt, the awesomeness of the divine present within the human. These passages triggered a primary response in this listener, a sense of the presence of the "unchanging" remembered from Latin Masses of two decades ago.

This central point of musical symbolism and many explicit details of the libretto Messiaen wrote for *St. Francis* make it clear that Messiaen's personal piety, as differentiated from his musical style, is quite pre-conciliar and ultra-tridentine. On the explicit, literary level of his opera, awe and self-abasement are overriding responses to Incarnation, even at the remove of Christ's perfect humanity communicated to his great saint.

Messiaen revealed an absolutistic, monistic view of human spirituality in a synopsis he wrote of the opera's action. There he stated that in the decision and action of Francis kissing the leper, "Francis became St. Francis." Before, of this world; after, divinized. Is it really that clear-cut? Are the wrestlers in more complex struggles, without such absolute turning points — Newman, for instance — really so far outside the pale?

Messiaen sounded another integrist note when he said, in response to a question about current questions in the church, that "There are no questions in the church." The faith is unchanging, he added, although symbolizations of it through music or stained-glass windows may change in fashion.

Messiaen's own work in musical theory, particularly his elucidation of the modes of limited transposition, has been wiser in its recognition of the limitations of human perception and expression than some of his recent remarks. Messiaen's music, too, not only *St. Francis,* but also his compositional achievement stretching across six decades, testifies through seventy-times-seven examples of bold innovation, paradoxical wit, and uncanny surrealistic grandeur to a more nuanced and more active life of the human soul before God than these recent comments suggest.

Earlier remarks by Messiaen have had more of humanistic warmth in them, without an elimination of his spiritual orientation. A warming example is a published comment on a movement of his 1951 Organ Book:

> I've given simultaneous sound to a very low voice which represents the bottom of the abyss of human misery, with a deep and terrifying sound, a little like the cavernous trumpetings and chants of Tibetan priests . . . and, above, the voice of God replying. But it isn't a terrifying voice of thunder and lightning; it's a voice that is mysterious, distant, very high, almost tender and hardly audible.
>
> One has absolutely no idea of what one is hearing; one voice is so low, and the other so high, and the timbres are so strange that it's impossible to make out the notes. This strikes me as marvelously conveying the ideas of penitence, reverence, and of vertigo before the Holy. (From *Conversations with Olivier Messiaen* by Claude Samuel. Stainer and Bell, London, 1961.)

It is this compassionate musical preacher that one mostly encounters in *St. Francis,* particularly in the music as opposed to the libretto. The excerpts performed here leave one awaiting the whole opera, live or on record. Some acquainted with the entire score report that the music of the Angel Musician in Tableau Four is another unforgettable sequence, and that the symphony of the birds that follows Francis's sermon to them in Tableau Five is one of the great moments in music.

In an age of the church preoccupied with graspable and communicable aspects of Incarnation, first-class images of awe and even of terror in the presence of the divine, leavened by the tone-poetry and musical wit of a great composer, may have their points to make. DAVID B. NOBLE

(David B. Noble, a Boston-based free-lance writer, writes regularly on music for Commonweal.*)*

Screen

RITES OF PASSAGE

'THERESE' & 'NUTCRACKER'

THERESE, winner of this year's Cannes special jury prize, is a strange religious film in the "pure" cinematic style derived from French masters like Robert Bresson. Fortunately, in *Therese* director Alain Cavalier uses stark visual images and laconic drama to convey not damnation but spirituality, albeit of an odd kind. His best moments have an intense weightlessness that sends one soaring.

Together with cinematographer Phillipe Rousselot (who shot the camp treat *Diva*), Cavalier tells his story by focusing simply on the impishly beatific face of his young heroine (Catherine Mouchet) and on one set with a soft gray-green background, into which dramatic properties (chairs, beds, or tables) are moved as needed. The result is both highly artificial and at the same time realistically imitative of the restricted

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world it depicts: the silent, austere life of early twentieth-century cloistered Carmelite nuns.

Unusual editing also provides visual flair to *Therese*. Many scenes start, then seem to stop abruptly, as a new face is presented, but is blacked out again before it speaks, and then is represented again for conversation. Such editing conveys not the nervous, jumpy frenzy of Godard, but rather a blithe elusiveness, as if the camera itself saw as someone would who was only half *there,* only half involved with material reality. Since *Therese* is the story of a young Carmelite canonized in 1925, the odd, *discontinuously physical* style fits content perfectly. There is no background music in the film, as if sound itself were too worldly.

Thérèse of Lisieux was the third (and youngest) of four daughters in a French family to join the Carmelites. Her motives are depicted as both joyous and erotic. Cavalier presents Mouchet as eagerly anticipating "betrothal" to Christ and realistically stages her entrance into the novitiate as a wedding. Although Cavalier does not ignore the cost of such a vocational choice to the sisters' elderly, widowed father, or the human realities of jealousy and backbiting among the nuns around Thérèse, he avoids simple-minded judgments against both religious institutions and women. Indeed, he often turns them on their head.

Most crucially, Cavalier uses his light, neutral, visual style to blunt the heavy-handed post-psychoanalytical cliché that feminine devotion to Christ always represents sublimated sensuality. (See for example, Poulenc's opera *The Dialogue of the Carmelites*.) The film suggests that this may be true for some, especially in one scene when a circle of nuns affectionately cradle a statue of the Christ Child, and where Cavalier modishly insinuates that religion, in effect, is a cover for eros.

But the treatment of the heroine is much more subtle; in her case, sexuality is seen as part of religion, not vice-versa. Mouchet's look and acting have much to do with this. No face in recent film so easily conveys an innocence at once so unpretentious, uncomplicated, and unsolemn. Her smiling declarations of love to Christ are without hidden meaning. She loves him. That love draws on all her personality. An erotic nuance doesn't make such love in the least questionable, simply fully human.

Therese presents an artist's interpretation of Thérèse of Lisieux, lacking some of her depth and an explicit understanding of the sources of her love of God. Nevertheless, it respectfully catches much of her spirit. The film is a conundrum: a skeptical but genuine look at the life of a saint.

NUTCRACKER: THE MOTIONPICTURE is a disturbing misfire. The film is based on the Tchaikovsky ballet, but as revised by two superb visual artists: Maurice Sendak, the children's book illustrator, and Caroll Ballard, director of *The Black Stallion* and *Never Cry Wolf*. One would think tradition is here in good hands. Add to this Sir Charles MacKerras and the London Symphony, and the innovative Pacific Northwest Ballet, and one almost expects something for Christmas to outdo Dickens.

The problem lies not with filming dance, which Ballard and Sendak have obviated by staging the ballet before magnificent receding sets which produce the illusion of three-dimensional depth. Those sets provide visionary brilliance, and the dancing some memorable moments, especially a wittily choreographed battle scene between toy soldiers and an army of mischevious mice.

Even the filmmakers' daring revision of the traditional story line is apt in itself. Before agreeing to do the film, Sendak and Ballard insisted on returning to the original tale of early nineteenth-century master E.T.A. Hoffmann, not the derived pablum of the elder Dumas or Tchaikovsky's librettist Marius Petita. The filmmakers wanted a stronger story, something "juicier, darker," as Sendak says, returning to Hoffmann's tale of a young girl's dream of maturity and sexual awakening.

Unfortunately, Ballard and Sendak forgot to control the story, which is told incoherently, even for a dream. To be charmingly mystified is one thing; to be confused is another. Film, a fit medium for the fantastic, is, nevertheless, less forgiving than stage when narrative becomes tangled and confusing; on celluloid, things may be implausible, but must be clear and consistent. Even those familiar with the *Nutcracker*, much less children seeing it for the first time, will be put off by this film's awkward method, especially the uneven spacing of the voice-over narration. When combined with Pacific Northwest's pyrotechnics, Hoffmann's dream- within-dream structure, and the kaleidoscopic whirligig of Sendak's designs, *Nutcracker* becomes too much to follow.

One troubling element, however, is all too clear. Hoffmann's basic story is, like all good fairy tales, genuinely scary, a variation on all Gothic kidnapping recipes, from "The Erl-King" to *Wuthering Heights*. In Hoffman, a Bohemian, wizardly inventor, "Herr Drosselmeier," indulges in ambivalent love/lust with his niece, the heroine Clara. In the film these roles are danced by Hugh Bigney (who doubles as the "Pasha"), and Vanessa Sharp and Patricia Barker who play Clara as a teenager and young woman. Bigney archly overacts, echoing less the Gothic ogre than modern Peeping Tom, providing the film with some awkward echoes of headlines about child abuse. The film is not simply "darker, juicier"; for a young girl's fantasy of coming of age, it seems based, however innocently, on the prior fantasies of older males.

The film has received a "G" rating, and its sexual subtext will probably be invisible to children. I wonder if it was invisible to Ballard and Sendak. TOM O'BRIEN

John Fandel

AMDG

Curious bruins to make a bomb were made.
The more of us blown up by one or two
Acknowledgedatomsplitters in *Who's Who*,
Whom who hath sent, O atomizing shade?

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Books: CRITICS' CHRISTMAS CHOICES

Nina King

NINA KING *is the book editor of* Newsday *and* New York Newsday, *and president of the National Book Critics Circle.*

THE BEST books of 1986 are — I hope — among the ones I haven't read yet. At least in fiction, the category in which I try hardest to keep up to date, the pickings have been slim so far, with a few major disappointments and a lot of minor ones. (In the spirit of the season, I shall name no names.)

I do admire Peter Taylor's *A Summons to Memphis* (Knopf, $15.95, 209 pp.), a slim, elegant novel about the cruelties enacted in the name of family love. It recalls the fiction of an earlier era in its attention to the power of place and the subtleties of social convention. (Much, for example, hinges on recondite distinctions between Memphis and Nashville society.)

Abandoning the quest for superlatives, I heartily recommend three other books that have given me pleasure this year.

The Golden Gate by Vikram Seth (Random House, $17.95, 307 pp.). A novel about San Francisco yuppies written in fourteen-line iambic tetrameter stanzas? Surely the author jests!

Well, yes, as a matter of fact Seth does jest a lot. This is a fully satiric book, with many well-aimed jabs at the more feckless aspects of the California lifestyle. But it also tells a sometimes poignant story about the perils of mating in the eighties, and it includes a passionate polemic against the arms race, represented by Lungless Labs, a Silicon Valley defense plant where one of the characters is employed. The stanza form (modeled on Charles Johnston's 1977 translation of Pushkin's *Eugene Onegin*) is fast-moving and flexible. It can evoke the glories of California nature: "A mockingbird with chacks and whistles/ Liquidly aviating through/A sky of California blue." It can also accommodate an answering machine: "('Wait for the beep.') John says, 'It's me./John. 234-4963.' " One stanza consists of a list of bumper stickers; two describe the curing of olives; another is a tribute to Mozart. Seth's verse can do almost anything; his book is unique and wonderful.

The Sun Never Sets: Travels to the Remaining Outposts of the British Empire by Simon Winchester (Prentice Hall, $17.95, 317 pp.). British journalist Winchester spent three years and traveled 100,000 miles to visit the remaining British imperial territories around the world — "sixteen groups of rocks and atolls and ice islands." His book takes us to Diego Garcia in the Indian Ocean, whose 2,000 natives — British citizens all — have been cruelly displaced in the interests of an American military installation; to Tristan da Cunha, a volcanic island some 1,800 miles southwest of Cape Town, whose population of fewer than 300 is doing well in the "rock lobster" business; to St. Helena, an enchanting South Atlantic island with a perfectly preserved eighteenth-century capital and a capable and loyal multiracial population; to dreary Gibraltar, where the "loathsome" native apes are served better by British conservationists than the human inhabitants are by the government. Not to mention more familiar British territories such as the Falkland Islands, Hong Kong, and Bermuda. A superb travel book, *The Sun Never Sets* offers insights into the history of Western imperialism and the sad state of Britain today.

The Paper: The Life and Death of the New York Herald Tribune by Richard Kluger (Knopf, $24.95, 806 pp.). To anyone who has ever worked in American journalism, this book has the bittersweet allure of the college reunion, so many familiar faces, such great war stories! It is also a well written contribution to the history of New York City, from 1835, when Horace Greeley founded one of the paper's two predecessors, to 1966 when the Trib reluctantly gave up the ghost, a victim of management blunders and union shortsightedness. In between came Walter Lippmann, Stanley Walker, Dorothy Thompson, Joe Alsop, Virgil Thomson, Walter Kerr, Red Smith, Homer Bigart, Jimmy Breslin, Clay Felker, Tom Wolfe — and many, many more.

Frank Burch Brown

FRANK BURCH BROWN *is a composer and teaches religion and humanities at Virginia Polytechnic Institute and State University in Blacksburg. Author of* Transfiguration: Poetic Metaphor and the Languages of Religious Belief *(North Carolina University) and* The Evolution of Darwin's Religious Views *(Mercer University), he is working on a book in religious aesthetics.*

Buddhism: Art and Faith, edited by W. Zwalf, Macmillan, $45.00, 300 pp.

Image as Insight: Visual Understanding in Western Christianity and Secular Culture, by Margaret R. Miles, Beacon, $24.95, 200 pp.

Bach Among the Theologians, by Jaroslav Pelikan, Fortress, $14.95, 158 pp.

The Glory of the Lord: A Theological Aesthetics–III: Studies in Theological Style: Lay Styles, by Hans Urs von Balthasar, Ignatius, $35.00, 524 pp.

WESTERNERS frequently find Buddhist art forbidding because of the "strangeness" of its endlessly varied styles and themes. One book, however excellent, cannot serve to turn the strange into the familiar. Yet W. Zwalf's catalogue of an exhibition of works from the British Museum and British Library, is so informative and visually compelling that one is drawn in rather than merely bewildered by what one sees. Over half of the 400 reproductions are in color. Maps, detailed captions, and brief but lucid accounts of Buddhist beliefs, practices, and themes all illuminate artifacts from thirteen re-

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gions of the world and a time-span of two thousand years. Although the focus is on the art, the Buddhist faith here takes on visible life.

In *Image as Insight*, Margaret Miles stresses the importance of visual art to the formation of Christian faith and modern secular culture. Miles argues that the meaning *received* from the church's images — whether in the fourth century or the sixteenth — has not always been the meaning intended or *given* by church leaders. In her view this is fortunate. Because of the inherent ambiguity and emotional accessibility of visual imagery, ordinary illiterate people at various times prior to the Renaissance, for example, could discover in pictures of Mary Magdalene or the Virgin or Jesus himself meanings that were less exclusive, hierarchical, or patriarchal than those formulated by theologians and liturgists. When the Protestant Reformers later chose to address the ear rather than the eye, they altered a whole religious sensibility. Indeed, we are told, "The crucial distinction between the reforms of Roman Catholic church and the Protestant reforms was not primarily theological but perceptual." Miles is given to occasional overstatement, her theoretical claims are sometimes shaky, and she is forced to rely heavily on speculation. This is nevertheless a significant exploration of ways in which vision has shaped Western life and religious understanding.

Whereas Miles pays little attention to music in her account of the Protestant emphasis on the aural, Pelikan's *Bach Among the Theologians* directly connects Bach's musical theology with essential features of the composer's Reformation heritage. Yet Pelikan also rescues Bach from narrowly Pietistic or exclusively Lutheran identification, thereby claiming him for the whole church. No other book so succinctly and deftly locates Bach in relation to theological currents of his time.

Things musical and Protestant do not figure prominently in Hans Urs von Balthasar's impressive theological aesthetics. Nevertheless, *Lay Styles* — the recently translated third of seven volumes of *The Glory of the Lord* — is full of insights into such artists and thinkers as Dante, Pascal, and Hopkins, thus complementing the treatment of theologians in the previous volume. For von Balthasar the revelation of God's glory is intrinsically aesthetic (in the broad sense), as is the appropriate human response exemplified in the "styles" he discusses. His defense of this view will not satisfy everyone, not least because his approach tends to bypass issues posed by modern and "post-modern" philosophy and theology. Yet von Balthasar's erudition and his own penetrating religious vision make *Lay Styles* a book worthy of careful attention. This work, like the others mentioned above, should help to move reflection on the arts and aesthetics into the mainstream of religious discussion.

Bernard McGinn

BERNARD McGINN *is professor of historical theology and the history of Christianity at the University of Chicago. His most recent books are* The Calabrian Abbot: Joachim of Fiore in the History of Western Thought *(Macmillan, 1985), and the forthcoming* Meister Eckhart: Teacher and Preacher *(Paulist, 1986).*

FOR almost a decade several new tendencies have been evident in the way historians and theologians view the Christian past. First, there has been a democratizing of the dead (Chesterton's definition of tradition), but in a far more universal way than ever before. Alternative traditions of all sorts, once condemned as heretical, deviant, or just unworthy of notice, have suddenly been given new attention. Christian history is coming to be seen less and less as the possession of any single privileged group, especially that of a male clerical elite, and more and more as a kaleidoscopic pattern of varied movements and meanings whose full dynamics are still only partially known.

A second characteristic has been the movement to make this new richer picture available to the public through the translation of original documents. Few commentators have noted that the past fifteen years may well go down as one of the great eras in the history of translation of the sources of Christian life and belief. Finally, the ecumenical era that began with Protestants and Catholics finally laying aside their brickbats to try to learn from and about each other has grown and broadened: the current religious discussion is globally ecumenical in a way that it has probably never been before.

My books for the past year are chosen to illustrate these broad tendencies. John Macquarrie's *In Search of Deity: An Essay in Dialectical Theism* (Crossroad, $14.95, 274 pp.) is based on his Gifford Lectures for 1983. Macquarrie's characteristically clear book argues that the modern dissatisfactions with "classical" theism, that have led some thinkers either to abandon God completely or else jettison the past, have neglected the tradition of dialectical theism to be found in a long line of Christian Neoplatonic thinkers and more recently in various ways in Hegel, Whitehead, and Heidegger. Macquarrie's constructive account of the implications of dialectical theism will not be satisfactory for many in the camp of professional theology, but in pointing to an important historical and contemporary alternative to customery views, his book performs an important function.

One of the dialectical Christian thinkers that Macquarrie makes use of is Meister Eckhart, the famous Dominican posthumously condemned for heresy in 1329. Modern theologians who are under attack might take comfort in the thought that the only work of Pope John XXII which anyone outside of a handful of experts ever reads is his bull condemning Eckhart. Meanwhile, Eckhart and other suspect or condemned thinkers who steadfastly proclaimed their allegiance to the church are read and treasured by a multitude. Frank Tobin's *Meister Eckhart: Thought and Language* (Pennsylvania, $27.95, 234 pp.) is the best general work on Eckhart that has appeared in English. The complexities of the Dominican mystic's thought have frequently left him prey to ideological misinterpretation. This sober and penetrating account will help to clear away some of the fog of these misreadings.

Medieval Women's Visionary Litera-

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ture, edited by Elizabeth Alvida Petroff (Oxford, $12.95, 402 pp.), is a good example of the role that translation can play in broadening our view of the Christian past. The increasing attention paid to the religious literature produced by women has provoked a number of interesting, but partial studies. Much remains to be done. This work cannot really be accomplished until women's religious literature has become a part of the "canon" of significant Christian texts. A judicious and wide-ranging survey like Petroff's volume shows that Julian of Norwich and Teresa of Avila are not anomalies — they are part of a long and rich tradition that we have tended to forget.

Finally, given the intense contemporary interest in spirituality and the historical ties that have at once united and divided Jews and Christians, I would recommend *Jewish Spirituality: From the Bible through the Middle Ages,* edited by Arthur Green (Crossroad, $49.50, 450 pp.) Without a better grasp of the spiritual heart of the various religions of the world, mutually enriching discussion can scarcely go forward, and this volume is a major contribution from the Jewish side.

Eliot Janeway

ELIOT JANEWAY *is the publisher of the* Janeway Letter. *He is completing a book, tentatively titled* A Bigger American Pie: American Political Priorities vs. World Economic Forces.

TO WEIGH this past year's reading is to gird for next year's intellectual combat. Two outstanding books of 1986 call us to 1987's challenge: nuclear negotiation. Five others lead us to confront our brewing financial crisis.

F. Forrester Church, the worthy son of the late great chairman of the Senate Foreign Relations Committee, is the pastor of All Souls Unitarian Church on Manhattan's Gold Coast. *The Devil and Dr. Church* (Harper & Row, $12.95, 88 pp.) would be worth reading for the sheer fun of mind-stretching comparative literature at its best. His reference to Dante's sketch of the goings-on in the eighth circle of Hell arms us to deal with economists as the necessary evils they are. Dante displays diviners, astrologers, and magicians with their heads turned backwards; they were the forefathers of our modern forecasters. The sanity of Church's call to transform our hell on earth into a heaven within our reach clears our minds to grapple with the nuclear menace.

Nucleonics, our era's commanding subject, is asserting itself as a stern taskmaster to the nineteenth century's upstart subject, economics. Walter McDougall, associate professor of history at the University of California, has produced a monumental analysis (*The Heavens and the Earth,* Basic Books, $25.95, 555 pp.) of the space race from its earthbound start over one hundred years ago in the laboratories of Czarist Russia. Revolutionary fervor inspired the scientific pioneers before it erupted in

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the streets of St. Petersburg. McDougall's scholarship documents 1945's thriller Soviet-American race to take over the strategic heritage of German ballistic missilery. He reveals Eisenhower's decision to yield the Soviets their initiative in space, for fear that seizing it would expose the U.S. to charges of neo-Nazi militarism.

John Maynard Keynes's mercurial polemics dominate twentieth-century economic thought. Professor Robert Skidelsky, of the University of Warwick, has staked out the biographical rights on Keynes for our time and beyond. *John Maynard Keynes: Hopes Betrayed (1883-1920)* (Viking, $24.95, 447 pp.), renders the inestimable service of reminding us that this pathfinder for the welfare state grew his intellectual roots in the psychological and ethical speculations of the nineteenth century. Sensationalist press gossip over Skidelsky's documentation of Keynes's homosexual joustings with Lytton Strachey, et al., has distracted attention from his dig into Keynes's treatise on probability, his road map into economic no-man's-land. It contained the seed of his distinctive theory of rational behavior under uncertain conditions; his disciples and critics alike rely on it to explain today's irrational stock market behavior.

Professor Hyman Minsky, of Washington University in St. Louis, the dean of post-Keynesian economists, has produced the year's bid for the most relevant and realistic economic text in *Stabilizing an Unstable Economy* (Yale University Press, $29.95, 353 pp.). He recognizes that deficits, recommended by Keynes to overcome shortfalls in income, now accentuate them. Professors Richard Neustadt and Ernest May, of Harvard, have shown how presidential decision making in crises alternately ignored and benefited from detailed knowledge in each case (*Thinking in Time,* Free Press, $19.95, 329 pp.).

New York's scholar in politics, Senator Daniel Patrick Moynihan, dedicates his Godkin lectures at Harvard, *Family and Nation* (Harcourt Brace Jovanovich, $12.95, 219 pp.), to an eloquent plea for aid to juvenile dropouts from splintered families. He emerges triumphant in his savage debate against detractors who faulted him for raising the subject.

No useful year's reading can be limited to books published in one century. The political cutting edge of Senator Moynihan's *ethica economica* invited me to fortify my armchair defenses with Anthony Trollope's *The American Senator* (Dover, $7.95, 561 pp.). The master of the politics of theology and the economics of custom used his righteous and outspoken American solon to tongue-lash nineteenth-century Britain's double standards — especially those against women. To read Trollope and Moynihan together is to observe literature anticipating history.

Jerome Rothenberg

JEROME ROTHENBERG's *own books for 1986 are* New Selected Poems 1970-1985 *(New Directions) and a revised version of* Shaking the Pumpkin: Traditional Poetry of the Indian North Americas *(Van der Marck Editions). He now teaches at SUNY-Binghamton.*

At a time when the work of the poet continues, we're told, to lose its centrality, we are witnesses to a virtual renaissance of the art, the appearance each year of experimental books of poetry that create new forms and structures or discover in the larger human past a repertory of possibilities that change our definitions of poetry and poem by their very presence. 1986 is no exception: a bumper crop from the best of which we could, but won't, construct a new poetics to last a century or two.

Chief among this year's publications is Jackson Mac Low's *Representative Works 1938-1985* (Roof Books, $18.95, 336 pp., $12.95 paper). As an exploration of *objective* methods of composition, principally those that use systematic chance operations to elude the tyranny of the ego-dominated, expressive self, Mac Low's life-work compares most readily to that of his better known contemporary, John Cage. Yet alongside his objective, even system-generated poems, Mac Low creates works personal enough to outconfess the "confessional" poets. Alongside his experimental work, he writes still recognizable sonnets and 2000-line sequences in pure syllabics; and where he appears to be most abstract or obscure (he almost never really is), his passion to explain his methods puts the apparent obscurity to rest. What results is a virtual primer of the new and old poetic strategies that this century has given to us all.

In this Mac Low is not a loner, but part of a line of poets involved with explorations of art and ideology. One such fabled predecessor, Velimir Khlebnikov, appears this year (sixty-four years after his death) in the first readable English collection of poems, essays, and performance pieces, *The King of Time,* edited by Charlotte Douglas (trans. Paul Schmidt, Harvard University, $18.50, 255 pp.). Linked to other Russian artists and poets like Malevich and Mayakovsky, Khlebnikov created a new "beyond-sense" language (*za-um*) as a radical attempt to transform language itself and to ground a poetics in both the ancient folk culture ("spells the incantations, what we call magic words") and the technological future. As such the work is still a presence behind our homegrown avant-garde and the new wave of unofficial (*samizdat*) poetry and art in the Soviet Union. (A beautifully produced introduction to the latter, *Russian Samizdat Art* [ed. Charles Doria, Willis Locker & Owens Publishing, $19.95, $9.95 paper, 210 pp.] is an example of the avant-garde's persistence in the most repressive of circumstances.)

The kind of incantatory poetry that attracted Khlebnikov appears this year in two extraordinary collections: *Cantares Mexicanos: Songs of the Aztecs* translated by John Bierhorst (Stanford University, $48.50, 559 pp.) and *The Greek Magical Papyri in Translation* (ed. Hans Dieter Betz, University of Chicago, $39.95, 380 pp.). The *Cantares* is the first full translation of the late sixteenth-century manuscript that is our major source for an indigenous Nahuatl poetry. While Bierhorst's commentary is highly controversial (he sees the *Cantares* as the product of a post-conquest revitalization movement "not otherwise docu-

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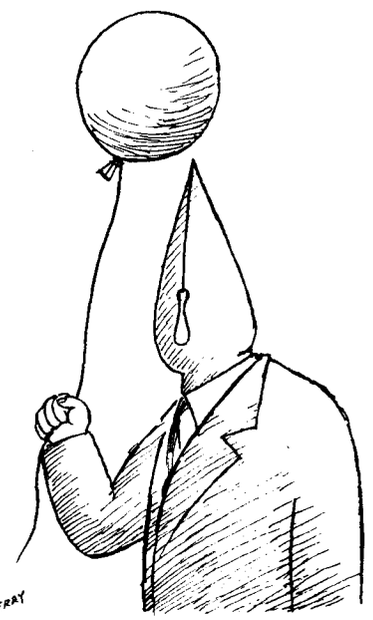
mented''), its ninety-one songs offer a series of permutations of largely bird and flower images (turquoise flowers, turquoise swanlike flowers, green-swan cacao flowers, etc.) resembling our own experimental poetry at its best.

By contrast *The Greek Magical Papyri*, the most extensive translation yet of magic texts from Greco-Roman Egypt, shows both another range of verbal strategies (resembling contemporary sound poems, say, or visual and lettristic poetry) and, often, an imagery of folk-surreal power, like the st rtling hymn to the ''bull-shaped, horse-faced goddess, who howl(s) doglike.'' This confirms the editor's claim that the recovery of this ''underground literature'' is an event as important as ''the discovery of the Qumran texts for Judaism or the Nag Hammadi library for Gnosticism.''

A contemporary version of the folk-surreal — what Mikhail Bakhtin, writing of Rabelais, called ''grotesque realism'' — characterizes Clayton Eshleman's *The Name Encanyoned River: Selected Poems 1960-1985* (Black Sparrow, $20, $12.50 paper, 245 pp.). As a stunning reassemblage of earlier work, it shows Eshleman to be, as Eliot Weinberger describes him in the Introduction, one of the current masters of the mode, who ''has sought, and potentially found, what Bakhtin calls 'the complete freedom that is possible only in the completely fearless world.' '' His achievement, like Mac Low's and Khlebnikov's, is as new and as old as all those worlds to which it relates.



Anne E. Patrick

ANNE E. PATRICK, S.N.J.M., *is associate professor and chair of the religion department of Carleton College in Northfield, Minnesota. She currently serves on the board of directors of the Catholic Theological Society of America.*

EARLY in this century, the philosopher Josiah Royce raised, in the language of his day, a key question: ''In what sense, if in any, can the modern man consistently be, in creed, a Christian?'' A believer today, distressed by Vatican action against Raymond Hunthausen, Charles Curran, or Agnes Mary Mansour, might reformulate Royce's query: ''In what sense, if in any, can the modern woman or man be in creed or in church a Catholic?'' At this season, when the chill winds of patriarchal authority are being felt in various quarters of American Catholicism, it is heartening to note that writers are addressing this question with an energy and rich rationality that promise to affect the thickest of patriarchal glaciers. The changes they call for are simple but momentous: It is necessary to re-image the Deity and to restructure human relationships in justice and mutuality.

On the question of imaging God, two recent books will deservedly appeal to wide audiences. Sandra M. Schneider's *Women and the Word: The Gender of God in the New Testament and the Spirituality of Women* (Paulist, $2.95, 81 pp.) is scholarly, clear, and easily read in an hour or two. It renders a great service by interpreting recent scholarship on the questions of God-language and the maleness of Jesus. Schneiders argues that ''a healthy spirituality requires a healing of the imagination'' and shows how the New Testament itself can be a resource for curing idolatrous tendencies to worship maleness in the First and Second Persons of the Trinity. What such a ''healed imagination'' has to offer is evident in Meinrad Craighead's *The Mother's Songs: Images of God the Mother* (Paulist, $9.95, 80 pp.). This book sets forty full-color reproductions of the author's paintings in the context of her lifelong pilgrimage of faith. This is visionary art and poetic narrative to be savored, a vivid record of one Catholic woman's experience of the living force of God.

As to the task of restructuring human relationships, I recommend first a case study that demonstrates just how necessary reform is for institutional Catholicism. Madonna Kolbenschlag has gathered in *Authority, Community, and Conflict* (Sheed & Ward, $17.95, 225 pp.) a record of the conflict between the Vatican and the Sisters of Mercy over the political ministries of Agnes Mary Mansour, Elizabeth Morancy, and Arlene Violet. She includes commentary by noted Catholic thinkers as well as copies of thirty-two documents involved in the 1982-84 controversy that saw these women required to sever canonical bonds with their religious community for the sake of ministries undertaken because of their commitment as Sisters of Mercy.

Of related interest is Margaret A. Farley's *Personal Commitments: Beginning, Keeping, Changing* (Harper & Row, $13.95, 148 pp.), which probes the possibilities and limits of commitment and examines the paradoxes of promises, freedom, love, and obligation. Farley conducts her analysis in a lucid way that invites the reader to join in the reflective process, bringing one's own experiences to the inquiry and testing one's own commitments by the norms of justice and mutuality.

Finally, in *Women-Church: Theology and Practice of Feminist Liturgical Communities* (Harper & Row, $16.95, 306 pp.) Rosemary Radford Ruether describes and places in historical context a phenomenon that is enabling increasing numbers of Catholics to remain active in the church, namely the development of women's intentional communities of faith. Ruether does not advocate sectarianism or ultimate separation, but recognizes that such ''exodus'' communities are a necessary stage on a journey to a ''co-human'' church.

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Peter Steinfels

PETER STEINFELS *is the editor of* Commonweal. *His articles and reviews appear in numerous journals, most recently in* Harper's, *the* Los Angeles Times, The New Republic, *the* New York Times Book Review, *and the* Boston Globe.

As a college teacher, John L. McKenzie had a tremendous impact on me twenty-five years ago, and he is instructing me still. This notice cannot substitute for the full-scale critique I owe *The Civilization of Christianity* (Thomas More, $15.95, 257 pp.), McKenzie's onslaught on Western civilization and on every rationalization for adjusting Christ's message to our convenient gospels of wealth, power, and intellect. McKenzie disarms by being as hard on himself as on Western civilization, and if anything can make being flayed alive enjoyable, it is McKenzie's astringent wit. Every page was a pleasure and a provocation, even when every other page was dead wrong.

The Affair: The Case of Alfred Dreyfus by Jean-Denis Bredin (George Braziller, $24.95, 640 pp.) is a brilliant account of the complicated case that began with one brief forgery and eventually produced a secret file of over 1,500 fabricated or obfuscating documents. A sobering illustration of how far government and military officials, not all of them warped by anti-Semitism, will go in the name of realpolitik.

The church's shameful performance in the struggle over Dreyfus should be another antidote, if one were needed, for nostalgia about the strong (yes, and sometimes vicious) faith of the days before Modernism raised its ugly head. A less grim, although not roseate, picture is seen by Robert Gray's hugely readable biography of *Cardinal Manning* (St. Martin's, $24.95, 366 pp.). Gray tries to balance the inherited negative image of this ambitious, imperious, ultramontane antagonist of Newman by stressing his fierce concern with the lot of the Irish Catholic poor, both in England and Ireland.

Daniel Patrick Moynihan's *Family and Nation* (Harcourt Brace Jovanovich, $12.95, 219 pp.) is an admirable example of trying to think a problem through — in this case, the connection between family breakdown, welfare, poverty, and race — even to the point of acknowledging the limits of the evidence and the absence of clear solutions. In 1965, Moynihan was attacked by liberals for raising these kinds of questions (*Commonweal* defended him); in 1986, he was attacked by conservatives for not providing answers.

The "Uncensored War": The Media and Vietnam by Daniel C. Hallin (Oxford, $22.50, 285 pp.) substitutes evidence for assertion, apology, and anecdote in the debate about the media and American policy. Hallin has not only carried out a systematic study of Vietnam coverage, focusing on the *New York Times* and the network news; he has provided convincing explanations of why the media was, on balance, *supportive* of U.S. policy. This is a fascinating book to read. The bugaboo of Adversary Journalism should now be laid to rest, although given its polemical uses, it probably won't be.

It is a shame that *Democracy & Capitalism* by Samuel Bowles and Herbert Gintis (Basic Books, $16.95, 244 pp.) is written in an academic style. This critique by two radical economists of both Marxism and liberalism on behalf of a democratic economy says much that glibber cases for "democratic capitalism" ignore. On the other hand, *The Economist's View of the World* by Steven E. Rhoads (Cambridge, $12.95 paper, 416 pp.) is a rich and thoughtful exposition of the utility of markets for public policy as well as private gain. Irving Howe's *Socialism and America* (Harcourt Brace Jovanovich, $17.95, 240 pp.) is a lively but unsparing inquiry into the question of why America is the only Western nation never to have produced a major socialist movement — written by someone who has kept the faith but never blindly.

The late H.W. Janson's *History of Art* has long been a standard textbook. With

God and the New Haven Railway
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God and the New Haven Railway "offers an astute analysis of our spiritual malaise—although this description suggests a certain solemnity of tone that O'Brien manages very successfully to avoid."
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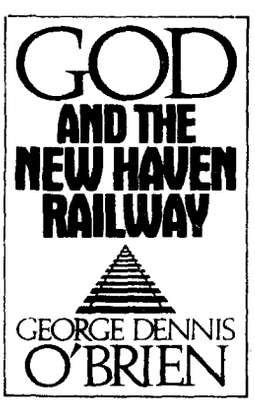

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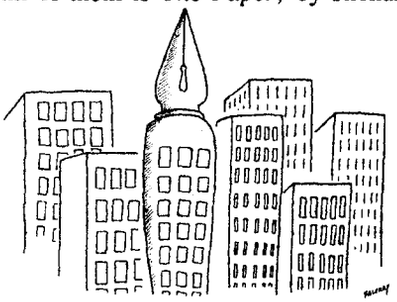
the help of Janson's son, Anthony, the third edition has been thoroughly revised and presented with 1,252 illustrations, including 176 full pages in color, plus time lines and other pedagogical devices (Prentice-Hall/Abrams, $40, 816 pp.). I thoroughly enjoyed several days in the Western Catskills alternating my gaze between the horizon of hills and this wonderful five-pound museum of ancient and Western art lying on my lap.

Colleen O'Connor

COLLEEN O'CONNOR *writes about national affairs for* Newsweek Magazine.

JOURNALISTS often pretend that what they enjoy most is writing about others, when they really believe they themselves are much more interesting. The result is a veritable cottage industry of what might otherwise pass as undistinguished trade publications — journalism reviews and media newsletters — as well as regular columns in newspapers and magazines that plot the fortunes of media stars and those who'd like to be. This self-fascination among the press corps has some basis. For one thing, reporters always know more than they will tell the public and thus save the juicy parts for themselves. Industry gossip, elevated to the printed word, can bridge the gap. For another, how news is gathered really can be more compelling than any story it produces.

In recent years — helped along perhaps by the journalist-as-hero residue from Watergate — average readers have exhibited a healthy appetitie for accounts *about* the media. Which brings me to three books about journalism that even a pedestrian could love. The most important of them is *The Paper*, by Richard Kluger. (Knopf, $24.95, 806 pp.). Kluger, with a gift for detail and anecdote, established himself as a chronicler of Robert Caro's stature with the publication of *Simple Justice*, a masterful history of efforts to desegregate public schools. In *The Paper*, he employs the same meticulous style to describe the birth and death of the New York *Herald Tribune*, the progeny of Horace Greeley and one of the nation's early influential newspapers. The *Herald Tribune* as an organization and influence peddler — could stand alone as worthy of an exhaustive study. Up until it closed its doors in 1966, it was a crusader for good and bad causes, a home to journalistic icons of this century — Dorothy Thompson, Heywood Hale Broun, Walter Lippmann, Thomas Wolfe — and most of all, a force within its own industry that set and changed journalistic standards for ethics, reporting, and commentary. Kluger's genuis comes in making *The Paper* more than a narrative of a media giant for its day. He's also produced a



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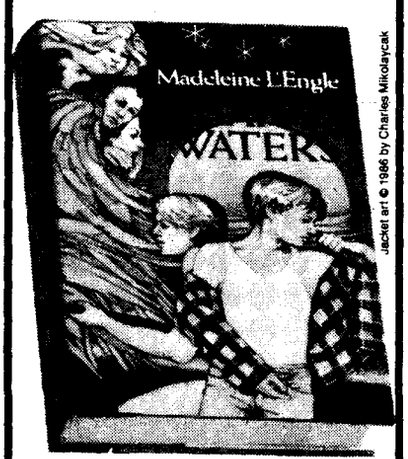
Madeleine L'Engle is the acclaimed and beloved author of many outstanding works, including the Genesis Cycle, the Crosswicks Journals (*A Circle of Quiet, The Summer of the Great-grandmother, The Irrational Season*), and the classic bestseller *A Wrinkle in Time*. This masterful story is an inspiring journey that readers will want to take again and again.



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quite readable history of the times — from anti-slavery stirrings that led to the Civil War through political corruption and triumphs of several presidents to the Vietnam war. Occasionally the book is rough sledding, Kluger's prose a bit too purple, his penchant for meaningless details disruptive to the narrative. But it is perhaps the best serious book about journalism since David Halberstam's *The Powers That Be* that will sate the appetite of media watchers through 800-plus pages of engaging prose.

A less ambitious, and less compelling effort is Christopher Byron's *The Fanciest Dive* (Norton, $16.95 280 pp.). Byron writes a light-hearted account of a very unamusing chapter in the history of Time, Inc. — the $47 million corporate mistake called *TV Cable Week*. Time, Inc. took a bath because it launched a publication that there was little interest in and no market for — only the misguided enthusiasm of those in line to earn a paycheck or prestige within the corporation. This book is, I suspect, of most interest to people in the media. But Bryon, the editor of the failed publication, gives a thorough tour of the corporate landscape that will please anyone curious about the commercial side of a publication empire.

By far, the best read of the year in this category is Linda Ellerbee's *And So it Goes* (Putnam $16.95, 255 pp.). Ellerbee, a career television journalist now on ABC's "Our World," has been in the chorus line instead of a starring role for much of her twenty years in television. But she had distinguised herself on the air with an irreverent and offbeat sense of news and humor. It has enabled her to survive even if most of the programs she was associated with have not. In this quasi-autobiography, Ellerbee, like the Texas good-ol'-girl she professes to be, spins one ain't-it-awful yarn after another about a medium she clearly loves. But behind her wide-eyed astonishment, Ellerbee's tour of television is a perspicacious insider's account about the absurdity, stupidity, and flashes of genuis that distinguish her industry. The book is one of the year's surprise best-sellers, but it should be no surprise that Ellerbee — despite her less-than-svelte, less than chic demeanor — has endured and is today one of television's most appealing center-stage stars.

Rosemary Deen

ROSEMARY DEEN *is* Commonweal's *poetry editor, and co-author, with Marie Ponsot, of* Beat Not the Poor Desk: Writing, What to Teach, How to Teach It, and Why *(Boynton/Cook).*

One Way Or Another, by Peter Cameron, Harper & Row, $15.95, 181 pp.

The Enigma of Piero, by Carlo Ginzburg, Verso, $18.95, 164 pp.

Traditional American Indian Literatures, by Karl Kroeber, compiler and editor, Nebraska University, $5.95, 162 pp.

A Poison Stronger Than Love, by Anastasia Shkilnyk, Yale University, $19.95, 275 pp.

I HAD read some of Peter Cameron's stories separately, but when I read the collection at a sitting, I saw their special newness and beauty. I like the firm sentences — choice, spare, and open — that manage to sound ordinary; and the story structures that seem subtracted from bigger pieces that have had all their inert parts silenced. I like seeing a new generation (the author is twenty-six) being invented. Ignore the silly blurb that tries to soak these dry, patient stories in *angst*. The characters may sometimes be sad, but the author is strong and at work.

There's been a spate of excellent new books by writers outside the field challenging conventional art history. Carlo Ginzburg's micro-history of Piero's "Flagellation" is appropriately economical, high-spirited, intelligent, a good look at a painting which is itself a perspective concentration of powerful Renaissance mysteries: the presence of Greece in Rome, the coordinates of youth and power, wealth and suffering, geometry and light.

Once upon a time just the other day, a certain English department gutted a plan for an American literature course that began with some American Indian texts, on the grounds that they are not Ameri-

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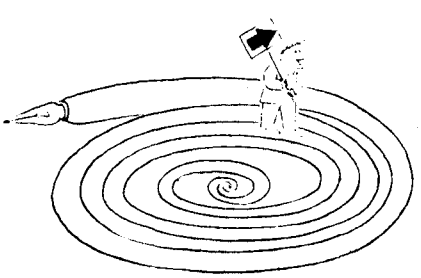
can literature. Karl Kroeber, distinguished ethnologist and student of literature, stands on other grounds. His collection of five well-written essays by eminent scholars and good readers introduces to the non-specialist the *literary* achievements of native American oral texts. We do find such texts hard to read. This book changes that, partly by changing us, for we are not innocent readers. Without meaning to, we patronize Indians by arrogating to ourselves self-consciousness and self-analysis, assuming that Native American literature is primitive. It is not.

In these essays, literary ideas and the specimen tales develop and interpret each other in a wonderful dialectic. "Red Willow" articulates the psychic tensions of a murder: "the Nez Percé did not conceal from themselves the inner dangers of the religious vision-quest — dangers about which our anthropologists have been silent." Happily, a reader's recovery from deep ignorance always leaves a salutary ironic residue, shown perhaps in this "contextual" comment on one tale's display of Coyote's behavior: "To the Navajos, serious and repeated lying, extreme irritability, open frustration, compulsive competition, and breaking of taboos are all seen as symptoms of illness, and illness is a big concern for everyone nearby."

How nearby we are, of course, depends on our self-identified capacity for self-consciousness, and may be tested in *A Poison Stronger than Love*. The destruction of this community started with government removal of the Ojibwas from the waterways of their ancestral lands. The poison is alcohol, but also the mercury that killed this people's rivers, land, and livelihood. The ruin is terrifying. Ms. Shkilnyk says that it's been "especially difficult to maintain emotional distance" about the children: intoxicated four-year-olds, a three-year-old sniffing gas which destroys her brain before she's six, the statistics on the suicide charts. Distance, however, shows us what we can't see in our own society: how repeated disasters injure not just individuals but the community. Communal bonds "snap noiselessly." And exposed individuals find few resources. "This is not because they lack the heart or competence . . . but because they had always placed their abilities at the service of the larger community . . . and do not really know how to recall them for their own individual purposes."

None of us wants to be haunted by the extravagance of Hell; yet wandering in good books brings us home.



John F. Haught

JOHN F. HAUGHT *is associate professor of theology at Georgetown University and the author of* The Cosmic Adventure *and most recently,* What is God? *(Paulist).*

MECHANISM-materialism is still the dominant philosophical backdrop of contemporary cosmology, and it is decidedly anti-religious. But several recent books by respected scientists lead inevitably back toward engagement with theology.

In scientific cosmology much is being made these days of the so-called "anthropic principle." Physicists such as John Wheeler, Freeman Dyson, and the remarkable Stephen Hawking are proposing that in order for the evolution of the universe to have led to life and consciousness, the initial physical conditions at the time of the Big Bang had to have been very precisely defined. If the numerical ratios, for example, of electron to proton masses had been only infinitesimally different at the beginning (and there is no physical reason why they might not have been), then the expansion rate and the material content of the universe would never have allowed for the "cooking" process at the heart of stars which produced the heavy elements essential for the eventual evolution of life and consciousness. Thus the universe is as old and as large as it is precisely because such physical and temporal immensity is required in order to produce the heavy elements that evolved into *us*. The anthropic principle states that if you want to know why the universe is the way it is, the answer is "because we are here." The evidently teleological (purposeful) universe implied in the anthropic principle is given its most extensive treatment to date in a 700- page book by physicists, John D. Barrow and Frank J. Tipler (*The Anthropic Cosmological Principle*, Oxford, $29.95, 706 pp.). Though the authors are not aware of the need for theological restraint in interpreting our rapidly changing cosmography, the work is a fascinating (but not always philosophically satisfying) contribution to discussions of the question of cosmic purpose.

A different sort of scientific treatise on cosmology, of even more significance for theology, is Louise Young's *The Unfinished Universe* (Simon and Schuster,

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$17.95, 239 pp.). Young takes issue with the materialism according to which the laws of thermodynamics, chemistry, and micro-physics are sufficient to explain all cosmic phenomena. She argues convincingly for the existence of formative principles that operate along with the laws of physics and chemistry to bring about the incredible array of forms from snowflakes to living organisms. Her somewhat Teilhardian approach is to cosmology what Rupert Sheldrake's *A New Science of Life* (J.B. Tarcher, $12.95, 227 pp.) is to biology. It is also similar in tone to Guy Murchie's *The Seven Mysteries of Life* (Houghton Mifflin, 1978, $18.95, $11.95 paper, 690 pp.), another work that gracefully and informally situates cosmology within a teleological perspective. One defect in Young's endearing book is that it makes no reference to the now widely-known work of Ilya Prigogine who has issued one of the most cogent scientific challenges to old-fashioned reductionistic interpretations of cosmology (*Order Out of Chaos,* Ilya Prigogine and Isabelle Stenger, Bantam Books, 1984, $8.95, 349 pp.).

Just published is a fine discussion of the thought of Michael Polanyi (*Michael Polanyi* by Harry Prosch, Albany State University of New York, $14.95, 354 pp.). Polanyi's thought is of considerable significance for the whole question of science and religion since it argues compellingly for the legitimacy of an emergent, hierarchical universe in the face of the numerous attempts today to reduce life and mind (and at times the realm of culture and value-formation) to a purely molecular basis. Prosch's lucid discussion of Polanyi's struggle to affirm the reality of the "spiritual" levels of life, mind, and values over against the dominant trend toward reductionism is especially worthwhile reading.

Correspondence

(Continued from page 642)

will go to hell?" laughed and said, "of course not." Perhaps this teaching was even mitigated in the schools and catechism classes themelves — but if so, little memory of this remains. I am simply reporting what I hear from the people I interview. Sad, but true.

Having said this, I am grateful to Sister Anne Lonergan for the reminder that Catholicism is, at its best, a "both-and" religion rather than an "either-or." We need to bear this in mind at this time in our church's history especially — to bear this in mind and put it into practice, so that our children, twenty years from now, might think of "welcoming" and "questioning" as verbs which apply naturally to the Catholic tradition.

JANE REDMONT

If we had organizers

Takoma Park, Md.

To the Editors: Thank you for your lead editorial, "An Archbishop Wronged," [October 10]. It was the most thoughtful explication of the human tragedy we are witnessing in Seattle that I have seen. But some of its ideas led me in another direction.

The suggestion that other bishops accompany Archbishop Hunthausen to Rome makes good sense. Deploring the public silence of the bishops in response to the entire chain of events can only evoke concurrence from many readers. Yet to entertain the hope that the cause of justice for honest and holy women and men — Archbishop Hunthausen and Rev. Charles Curran among them — will be fought for by our bishops is, I think, unrealistic. The reasons for their corporate silence might not be praiseworthy, but they are surely obvious.

We are witnessing a new day. Large numbers of the laity are coming to claim the power (yes, even the political power) that is ours by virtue of our baptism. The twin games of "Isn't it awful?" and "I wish the bishops would say something" in situations that involve confrontation with the Vatican are quickly becoming obsolete. They still provide satisfaction, comfort to the players, as old games will, but the stores don't seem to carry them anymore.

One segment of the church, the sisters, has organized around human rights causes very effectively. Granted, they have communities and organizations through which to operate, but I suggest that the rest of us could act in concert on specific issues, in much larger numbers than we do now, if we had good lay organizers.

Let me rephrase that: if the organizers among us (they are legion) viewed their gifts as the source of a special ministry needed as urgently in today's church as the gift of presiding, proclaiming the Word, and caring for the sick and prisoners. Followers we have — persons who will respond wholeheartedly if the timing is right and the issue is a worthy one. Remember, we've had twenty plus years of experiencing a church whose hallmarks are justice, love, reconciliation, and unity. Church teaching isolated from that context is something we don't understand.

VIRGINIA SLOYAN

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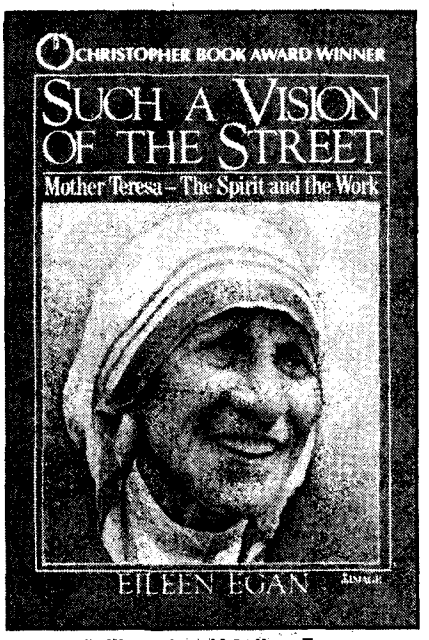
One faith, many Images



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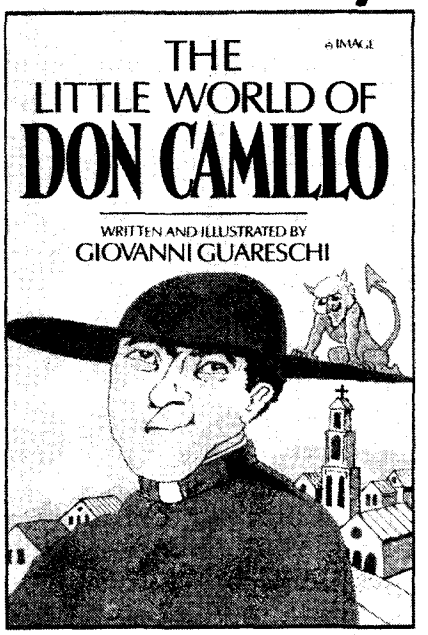

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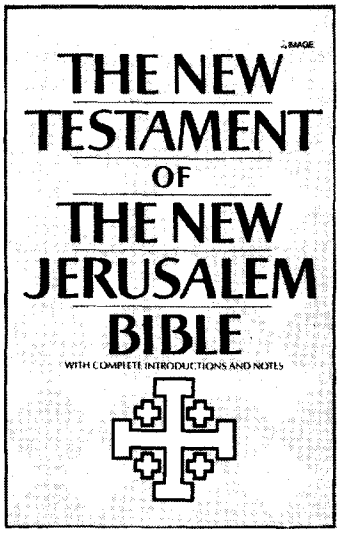

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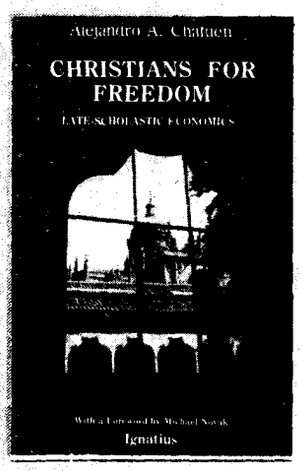

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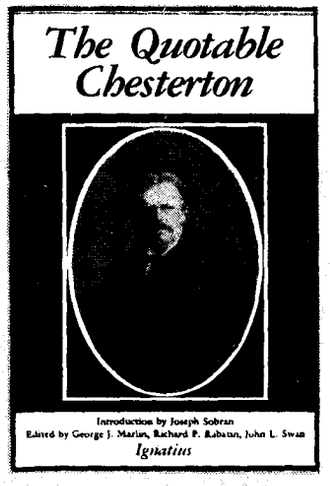
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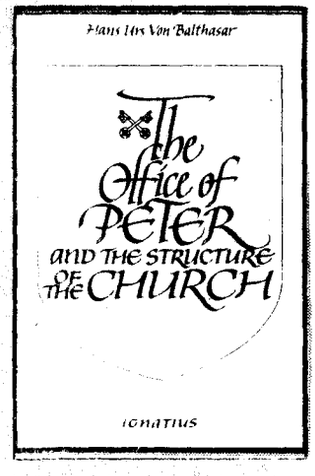

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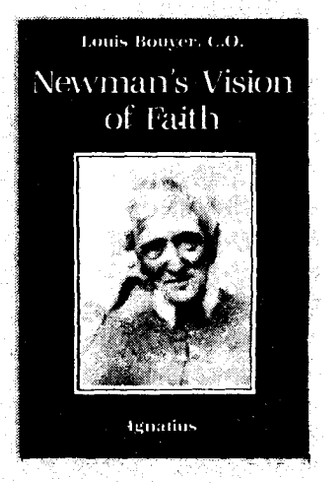

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